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# SOCIAL 20th CENTURY JUSTICE ANALYSIS REVIEW BEHIND

*... in this issue:*

Henry George and American Catholicism (II) :- The Trojan Horse  
of Land Reform :- Forgotten Dictator :- One of Our Economic Pre-  
dicaments :- The Short-Lived American College at Muenster (II).





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## HENRY GEORGE AND AMERICAN CATHOLICISM

(Concluded)

FOR years before the publication of Leo XIII's Encyclical on the Condition of Labor there had been a conspiracy to prevent the condemnation of Georgism by Rome on specious pleas. It did succeed in getting the condemnation by the Holy Office hidden in secrecy so that only members of the Hierarchy knew of it, but it failed utterly when Leo's condemnation of the fundamental tenet of Georgism saw the light of day in the publication of his great Encyclical.

This conspiracy then centered its efforts upon the so-called "exoneration" of Dr. McGlynn. An arch-conspirator, who had been strongly opposed by Archbishop Corrigan in the latter's ardent zeal for preserving Catholic Faith and life pure and sound in America, uncontaminated by false Liberalism, had brought himself to believe that the learned, gentle, and saintly Archbishop was "the incarnation of malice, ambition, lying, low cunning, and all that is vile and damnable" and that the Archbishop had worked for his ruin "with diabolical energy and cunning." In a letter written July 6, 1892, while sailing from Europe to the United States, this arch-conspirator boasted to one he trusted that all was now set for vengeance, to use his own phrase, for laying the Archbishop low. He therefore added:

"I give you a dead secret that I have told no one else. I think the McGlynn case will be reopened with a splendid chance for the poor man. This will break Corrigan's head and heart."

It did neither, although Archbishop Satolli of Lepanto was brought to relieve Dr. McGlynn of his suspension by Archbishop Corrigan and of his excommunication by Rome. When Archbishop Satolli was sent to represent Leo XIII "at the public demonstrations . . . to be held in honor of the Genoese in the fourth centenary of his memorable discovery" at the Chicago World's Fair, it was thought opportune, in order that controversies between Bishops and Priests might be settled and that tranquillity, disturbed by them, might be restored more promptly and easily, to give him "a commissary faculty to take cognizance of and settle said controversies without any appeal being allowed and with the observance of judicial

procedure only in substantial things." Thus the McGlynn case came to the cognizance of Archbishop Satolli, to whom Dr. McGlynn then submitted a statement of his land doctrine.

A careful analysis of this statement in the brilliant "Essay on the Question of Landownership," with particular reference to the teachings of Henry George, Dr. McGlynn, and Leo XIII, in the monograph on "The Fundamental Fallacy of Socialism" by Arthur Preuss and also the richly documented study in the third volume of the "Life and Letters of Bishop McQuaid" give ample proof that the McGlynn statement is not what Mr. Maynard means in designating it "a new statement of his position," but rather an emphatic, though specious, re-affirmation of the Georgist denial of the right of private property in land, condemned by the decree of the Holy Office and by the Encyclical of Leo XIII.

The text of the statement is the best evidence of this. For it maintains the *common right to land*, asserts the *evil of private ownership and dominion of land*, and admits only the *right of private possession of land* with the payment of *full rental value* (Single Tax) to the community by the individual possessor. The Single Tax must be also based on any *unearned increment* in the value of the land and exclude the fruits and products of industry to which alone private ownership is declared justly to extend.

When the statement is boiled down to these essential points, it is evident that Mr. Ludlow is right when he intimates, while criticizing Mr. Maynard, that he can not see a condemnation of Georgism in the Encyclical except "by positing a contradiction between Leo's . . . ruling and the Satolli ruling," although he is wrong when he insinuates by a rhetorical question that Dr. McGlynn, George's disciple, had nothing to recant. Of course, in point of fact, he not only did not recant, but he was not even asked to recant.

Archbishop Satolli gave Dr. McGlynn's statement to four professors of the Catholic University in Washington, which Archbishop Corrigan had also antagonized. They were Drs. Bouquillon, O'Gorman, Shahan and Grannan. They declared that Dr. McGlynn's statement contained nothing contrary to Catholic teach-



ing, including Leo XIII's Encyclical on the Condition of Labor. In the face of the evidence, it is impossible to see how they could come to this conclusion, but Archbishop Satolli, who also received an Italian translation from Dr. McGlynn himself, evidently acted on the assumption of its correctness, freeing Dr. McGlynn from ecclesiastical censures. Despite his record he brazenly assured Archbishop Satolli:

"I have never said, and I would never say, consciously a word contrary to the teachings of the Church and the Apostolic See, to which teachings, and notably to those contained in the Encyclical *Rerum novarum*, I give and have ever given a full adhesion, and if whatsoever word may have escaped me which might seem not entirely conformable to those teachings, I would like to recall it or to interpret it in a sense conformable to them."

This did not prevent Dr. McGlynn from continuing his advocacy of Henry George's land theory. Henry George himself claimed that the reinstatement of Dr. McGlynn was the favorable answer given by Leo XIII to his "Open Letter," but Mr. William Purcell, who had kept a careful check upon the evidence as editor of the *Rochester Daily Union and Advertiser*, could only understand the mystery of the case on the assumption that Archbishop Satolli had been deceived. To him, the restoration of McGlynn, as well as that of O'Flaherty, whose scandalous misdeeds had put out of the exercise of the ministry in the Rochester Diocese for years, was a greater scandal than former misconduct. This settlement of these two cases moved Archbishop Corrigan to write Bishop McQuaid December 28, 1892:

"We have both reason to sympathize with each other and lovingly embrace the Cross that is offered us.

\* \* \*

"About my own case, I knew nothing of the proceedings in Washington until I read the astounding announcement in the papers that the Excommunication had been removed. Only

this morning did I have *any* intimation from Mgr. S. that McGlynn had been absolved. He mentioned the fact incidentally, saying that he acted in conformity with powers given by the Pope and 'according to conditions prescribed' by the same, and carried into effect. What these were he does not say. He then intimates that 'by-gones are by-gones' and that propriety and other reasons forbid any allusion to them.

"Our people are terribly worked up, particularly the better classes . . . Many are beginning to see a 'conspiracy' in this whole movement . . . I trust in your prayers at Mass for light and strength."

While Archbishop Corrigan was thus "muzzled" in any "utterances" he might be tempted to make regarding this case, Dr. McGlynn betrayed no consciousness of a check upon his tongue when speaking in favor of Henry George's land philosophy. Thus in his funeral oration over the mortal remains of Henry George in the Grand Central Palace, New York, October 30, 1897, he solemnly declared:

"I would have all those whom I could influence anywhere to know that the doctrines of Mr. George are in the fullest consonance with the teachings of true religion, with the essentials of that religion of the brotherhood of man under the fatherhood of God."

Despite this dogmatic statement by Henry George's disciple, the Catholic doctrine on the right of private property in land continued to be maintained by the Catholic Church while Henry George's fundamental tenet denying that right of private property in land remained condemned by the same Catholic Church. In view of all this Mr. Maynard ought not to wonder, as he does in the *Commonweal*, but he ought rather to understand now "why Dr. Zwierlein concludes his article in *Social Justice Review* with the dark saying that the 'so-called exoneration' of Dr. McGlynn appears as a greater mystery of iniquity than ever."

FREDERICK J. ZWIERLEIN  
Rochester, N. Y.

## THE TROJAN HORSE OF LAND REFORM

THERE was a time when Henry George and the movement he called into life were seriously discussed in the metropolitan press of the country. While some disliked his criticism of existing economic and social conditions, it was particularly his land rent theory and the single tax, based on the former, made for heated discussion. To most men of the present generation his name as well as his theories mean little or nothing. But while this American champion of social reform, based on land reform, has been dead these many years, his ideas live nevertheless and they may yet demand serious attention. A remedy for social ills, debated for almost 200 years and te-

naciously defended by a large number of serious minded men both in Europe and the New World, deeply conscious of the shortcomings and sins of the existing economic system, is bound to offer itself repeatedly as long as the conditions, which it is intended to cure, persist. And whatever opportunists and self-satisfied optimists may say, fundamentally nothing has been changed since Henry George observed the state of affairs to which the political and economic theories of a liberalistic nature had given rise. Like Manichaeism and Jansenism in the past Henry Georgism may experience an unexpected revival. The tenacity of ideas must not be underestimated. The return of autoc-



racy which men thought they had buried with monarchical absolutism is a case in point. The worst of the Roman emperors and Genghis Khan have found successors who, claiming to be acting for the mass, exercise every form of tyranny.

It was therefore we welcomed Rev. Dr. Zwierlein's articles on Henry Georgism, because we considered their publication necessary and that not merely as a correction of opinions expressed on the subject in the *Catholic World* and the *Commonweal*. Even though a well known English sociologist has written us regarding Fr. Fichter's contribution: "I consider the article most regrettable in its omission on papal teaching of private ownership of land."

Our decision was made because we know that Henry Georgism is being propagated not alone in our country but also in Great Britain and Australia, and that Catholics in all of these countries are being misled by propaganda. Hence, Dr. Zwierlein's revealing contributions are necessary as an antidote. Having received and read the article on Henry George, published in the February issue of our journal, the same outstanding scholar, previously referred to, wrote us on March 24th:

"The Henry George zealots are very energetic over here; and their propaganda to Catholics is directed by a Catholic (Labor) member of Parliament, Richard Stokes.

"Fr. . . . has this morning shown me a letter from Stokes, announcing that he is going to distribute reprints of Fr. Fichter's article in *Catholic World*, and enclosing a copy of this reprint published by the Henry George Foundation, New York."

Similar information has reached us from Australia, and hence we believe Rev. Dr. Zwierlein is rendering a service to all who wish to defend the right of landed property by exposing the fallacious arguments of those who claim the fundamental theory of Henry George is not opposed to Catholic doctrine regarding private property. The single chapter on "The First Great Reform," of George's volume "Social Problems," contains sufficient proof to discredit this contention. It is on page 277 of this for its time remarkable book Henry George declares we had accepted private property in land "as we have accepted the aristocratic organization of our army and navy, and many other things, in which we have servilely followed European custom . . ." Continuing, he asserts at the beginning of the next chapter: "What is more preposterous than the treatment of land as individual property . . .?" (p. 278), and again, on page 279: "Nor can any defense of private property and land be made on the ground of expediency." But it is not to such quotations his Catholic defenders, apologists and *metlopers* refer, but rather to statements critical of "absolute ownership" of land. Or to a sentence such as this: "It is a self-evident truth, as Thomas Jefferson said, that the earth be-

longs in *usufruct* to the living." A claim which may be harmonized with the Catholic position on private property in land. Or again his Catholic promoters may refer to the promise that under George's system, confiscation of the ground rent, "no one could afford to hold land he was not using," and that land not in use "would be thrown open to those who would wish to use it" (p. 283). But after everything has been said, the truth remains that by taking "ground rents for the common benefit" "we could make land common property" (p. 283). Thus would result, Henry George proclaims, "a revolution compared with which that which destroyed ancient monarchy in France or that which destroyed chattel slavery in our Southern States were as nothing" (p. 284).<sup>1)</sup>

Such are the "innards" of the Trojan horse Henry George has left in our midst. Evidently there is a reason demanding sound consideration of all phases of this serious proposition. On the other hand, the Catholic doctrine of property and land has been well stated by Fr. J. A. Higgins, S.M., of Auckland, New Zealand. It is in his "Social Syllabus" he says:

"It must be clear that the Church teaches the justice of private property in land as a form of ownership which gives the private possessor genuine security to the exclusion of others, permits him to profit by his own industry, and allows him to sell his property or bequeath it to his heirs. But also the Church insists that true ownership of land must respect the laws of justice, and that it does not absolve men from duties to the common good. A man is free to sell his land, but according to justice and not according to the speculations that cause booms and slumps in land values that are fictitious. A man may use his land as his own, but not without reference to the needs of the common good."<sup>2)</sup>

The question of land reform may, in the near future, reach an acute stage not merely because of the propaganda conducted by the Henry Georgists, but because New Dealers influential in Washington have brought on a Government Ownership Program, the meaning and purport of which have not been made known to the common, as far as we have been able to ascertain. Information regarding its program has reached us from such States as Arkansas, but also from Puerto Rico. It is from the April-May issue of the *Puerto Rican Trade Review*, published at Washington, we quote:

"Recent statements by government officials in Puerto Rico indicate that the land acquired by the insular government will not be divided up into small farms for the benefit of sugar la-

1) We are quoting from the edition of "Social Problems" published in 1884 by Belford and Clark, N. Y. and Chic.

2) Fr. Higgins is the author of an excellent pamphlet, on "The Stewardship of Property," published by the C. B. in its Social Reconstruction Series.



borers, although the breaking up of large holdings was held out as one of the principal excuses for taking the property from its present owners.

"Instead, the favored plan is to lease the sugar land in large holdings to individuals who will operate it under the supervision of the Land Authority."

As stated, we do not pretend to know the full intent and purport of this Government Ownership Program, with powers for its realization vested in the Land Authority. This piece of land reform may be based on Henry George's theory of confiscation of land rent, just as the Markgrave of Baden-Durlach introduced the single tax suggested by the French

Physiocrats into his principality, in 1785, or the undertaking may be intended to realize a collectivistic ideal. According to the *Puerto Rican Trade Review*, laborers employed by the lessee will, under this plan, "share in any profits earned on the property. However, if the proportionate profit farms are unprofitable, as has been widely predicted, the people of the island will receive no benefit whatsoever from the transfer of ownership, and the insular treasury presumably will be called upon to make up the deficits which are incurred by the politically appointed operators."

Evidently then, land reform is, as it were, in the air!

F. P. KENKEL

## FORGOTTEN DICTATOR

No other ruler of the nineteenth century was more deeply involved in the problems of a political and social nature, which resulted from the victory of the third estate, the bourgeoisie, than Louis Napoleon. The fact that the fiscal and social policies adopted by him, after his assumption of power as Napoleon III, Emperor of the French, were influenced by the followers of St. Simon, such men as Chevalier, Enfantin, and, before all, the banker Pereire, is, in this respect, significant. By various measures as, for instance, the inheritance tax, he paved the way for State Socialism, the direction in which the world is so fast moving today. He was the bourgeois precursor of the proletarian Hitler.—Ed. *SJR.*

\* \* \*

ONE hundred years separate the death of Napoleon I from the rise of today's twin dictators. None the less almost everyone links these three together. Less frequently, however, is mention made of Napoleon III.

Napoleon I was the man of the hour. To a nation weary of change he posed as the custodian of order. This he attained by using the army, by censorship, by stagecraft, and by making the Church his tool. Although his early era denied him glamorous industrial developments and vast sociological programs, in other matters he is the pattern of today's "strong men." But why do people think of the original bully as having been greater? In the prime of his life he failed. He was exiled. The former has human appeal, the latter a romantic touch. France lost prestige; humiliated Frenchmen reminisced of the good old days; in their musings the sufferings of the past gradually faded away. Legends circulated, Napoleon's image gradually appeared everywhere, Beranger wrote hymns, Thiers produced eulogistic history, and along with this crescendo came the demand for a return of his body. In December, 1840, the deity came home to his temple. The red sarcophagus in the gentle shadow of the altar took its place among the greatest of Parisian attractions.

By 1829 the Napoleonic ideal had become fixed. In that year a refugee stripling, Louis Napoleon, reached man's estate. The son of

Queen Hortense and Louis, king of Holland and brother of Napoleon I, this upstart set about to incarnate the legend. Conditions were favorable. The revolution of 1830 had not given satisfaction to the liberal element, uprisings continued, and a mesh of secret societies kept alive republican ideas. Napoleon I in 1815 had posed as the defender of Democracy, alleging that he would have instituted a milder government had he succeeded in Russia. His nephew elaborated on this plan to attract republican support. In 1836 he thought the hour had struck for him to take over France, so he arrived in Strasbourg. But the coup was abortive.

Then he escaped to the United States; in 1839 he wrote "Napoleonic Ideas" in which he insists that the people should rule, and in 1840 he tried another coup at Boulogne. This merited him a six year scholarship in the University of the Jail. Here he read avidly, reflected, wrote "The Extinction of Pauperism," and in 1846 graduated in a suit borrowed from a laborer, shielding his face with a plank instead of brandishing a diploma. He managed to get to England, and within two years he returned to France to be elected president by 5,500,000 out of 7,000,000 votes. Arriving in 1848 Napoleon rose to the occasion, announcing that he placed himself under the banner of the republic and that he had no other ambition than to serve his country. Since there was a red scare sweeping France, the name of Napoleon was a magnet for lovers of order, for friends of the Church, and for the peasants who wanted to own their land rather than be serfs under red rule.

According to the constitution, Napoleon could rule for four years, but that would be inadequate for any new deal, so with suspicious spontaneity demands for a revision were made in various quarters. The voice of the people was respected, and the new constitution gave him ten years. A plebiscite netted him more votes



than the first election, so, full of confidence, he began traveling through France. Cries of *Vive l'empereur* were frequent and loud, hence, on October 9, 1852, at Bordeaux, Napoleon concluded out loud: "France seems to want to return to the empire." In a few weeks it had returned.

To hold his gains Napoleon began to control the press. New papers needed both bond and permission to appear, old papers could not change owners or editors without consulting the Government. In the event of a trial, the paper had only one day to develop its defense, and if a paper failed to heed three warnings, suspension was invoked, followed at times by dissolution. Technically there was no censorship—only punishment. Lastly, to restrict circulation, the postage was kept high.

The police was reorganized, and a secret police was established. The *Cabinet Noir* unsealed letters, the *agents provocateurs* fomented lusty cheering when Napoleon appeared, and select characters penetrated secret societies to organize uprisings so that the Government could strike spectacularly at the psychological moment.

Early in 1848 France had experimented with a primitive WPA in the form of the National Workshops. Labor had made itself heard, and Napoleon knew that he had to court the common man. This he did so well that the workers were indifferent to his thrust for power in 1851. Like leaders of today he lamented: "Is it not a scandal that a tenth of the population is in rags when the products are so numerous as not to be salable?" As for taxes, they must be collected from the wealthy to help the poor, a process which he artistically compared to evaporation which draws water from the mighty streams to distribute it to the soil. The farm also interested Napoleon for he regarded agriculture as the foundation of society and as a mode of life more agreeable than industry. To better the lot of the farmer he set up model farms and tried to popularize better breeds of cattle. Admitting that there would always be some unemployment, Napoleon proposed to overcome it by organizing the unemployed into farm colonies. The discipline was to be military so that no one would stay longer than necessary. Apparently Napoleon did not figure on agricultural overproduction or on the fact that some people are unfit for farm life.

Although Napoleon thought highly of agriculture, under his rule industry expanded tremendously—with his benediction. He made credit available, promoted railroad building, sponsored world expositions, built roads, and improved harbors. To play on national pride and elicit foreign compliments he commissioned Haussmann to remodel Paris. Although his plans have given Paris grandeur, Napoleon well realized that barricades cannot be thrown up on broad streets which interconnect. They may, in point of fact, be swept by artillery fire. Such

were the precautions of a dictator. Lastly, besides taking an interest in better housing and making donations out of confiscated royal lands, Napoleon indulged in charity. He maintained a soup kitchen, his wife gave the wedding present she had received from the city of Paris to charity, and later she personally undertook social work among women and children. Effort of this nature is always good advertising; in fact, his wife was rather clever at self-exaltation.

Eugenie was a beautiful Spanish parvenue, well able to set fashions and reign over a brilliant court. She was a linguist, but of shallow mind, and the imperial husband soon learned that she could produce family scenes to get her way. Since she was not of royal blood, the romance had popular appeal. Who could remain frigid to a speech in the solemn halls of State proclaiming: "A devout Catholic, she will address her prayers with mine to Heaven for the welfare of France . . . I have preferred to take a woman I love and respect rather than an unknown wife, marriage with whom would have entailed sacrifices as well as advantages . . . Gentlemen, when you have learned to know her, you will be convinced that on this occasion I have once again been inspired by Providence." Eventually came the lavish wedding, which despite the husband's age, was blessed with a son in 1856. Cannons roared the news, the Pope deigned to be godfather, and almost the entire hierarchy of France was present when the prince imperial became an heir of heaven.

The Napoleonic legend had made propaganda for Napoleon III, so in filial respect he made his uncle's birthday a national holiday. The fact that it fell on the feast of the Assumption was a fortunate coincidence. The uncle had succeeded in getting his name into the catechism as the protector of the Church, and the nephew managed to have a prayer sung for himself between the Communion and the *Ite Missa Est* as a matter of custom. Advertising where it strikes the heart!

In his travels of 1852 Napoleon made it a point to be met and addressed publicly by the bishops. This edified those who longed for the old order when Church and State were closely joined. Others of less extreme views were delighted with the illusion of unity and good will. The strategy was similar to that of Mussolini in befriending Pius XI. Napoleon granted the Church some temporal benefits, the cardinals were senators *ex officio*, religious orders were given unusual liberty, Catholic schools multiplied and the Church played a considerable role in public education. Pius IX looked with favor upon his son in France, and, when invited to crown him like Napoleon I, he gave it friendly consideration. The Pope was dissuaded by his counselors on the ground that this would set a precedent for all Catholic rulers. Besides, if the emperor really wanted papal coronation, he could go to Rome. Attempts were made to have



the Organic Articles removed from the concordat of 1801, and had the emperor acceded, he would probably have received his favor.

For a few years Napoleon got along excellently with the Church, but after the baptism in 1856 the relations grew cool. One reason was the Roman Question, another the quarrel concerning papal jurisdiction, a controversy which disrupted both the bishops and the lay leaders. The reign of Napoleon saw the death of Gallicanism, and the man who administered the *coup de grace* was none other than the vitriolic Veuillot. Napoleon III, like his uncle, wanted the external pomp of the papacy, but he insisted on the internals of Gallicanism. That is why he kept the Organic Articles. As long as they were not abrogated, the rights of the Church were only favors resulting from the non-application of law. Hence they were mighty uncertain, but when Napoleon wanted to curb the Church, he did not only look to the law—he used the modern technique: morality trials. In 1861 the clergy were villified in the press, and, as now, most of the scandals were sexual in character and were ascribed to the religious orders.

To complete the picture it is necessary to look at Napoleon's foreign policy. First of all, he faced two geniuses: Bismarck and Cavour. Secondly, two new powers were evolving: Italy and Germany. Coming to the throne with a hatred of Russia and Austria, he soon found a chance for action. The Crimean war was revenge for his uncle's Russian defeat, it tested his military plans, it gave lethargic France something to be enthusiastic about, and it made his capital the scene of an important peace conference. Piedmont saw an opportunity; she sided with France in order to strut at the peace conference and to machinate against the Papal State. This embarrassed Napoleon who as a young man had fought with the Italian revolutionaries, but now was paradoxically maintaining the Pope as a temporal sovereign. Although French arms made it possible for Pio Nono to live in Rome, Napoleon pressured him to liberalize his government and to be satisfied with a general sovereignty over a confederated Italy. Pio Nono refused, and Napoleon, thirsty for revenge on Austria, attacked Franz Joseph in 1859 and turned over a slice of Italy to the

revolutionaries while France annexed Nice and Savoy. Napoleon all along was trying to find a reason to evacuate Rome, yet he was always caught by his dilemma; he wanted "Italy for the Italians," but to assuage devout Eugenie and his Catholic subjects he upheld the Papal State. In 1864 he arranged to withdraw his troops within two years, and in 1866 they were gone. New disturbances soon brought them back and they remained in Rome until France became embroiled in the fatal war of 1870.

Napoleon was also unfortunate in his American policy. In 1861 Archbishop Hughes of New York tried to win him over to the North. Although he remained neutral, he expected the South to win and while France was enthusiastically discussing the Polish revolution of 1863 Napoleon set up Maximilian as Emperor of Mexico. This was no sudden inspiration. Napoleon had long been contemplating Mexico as a market and was considering an interocean canal, a project which was later to rock France to its foundations. He also had dreamed of a great Catholic State in Mexico to counterbalance the United States which at that time looked like a Protestant colossus. After Maximilian died, abandoned by all, the throne of Spain became vacant. Napoleon would not tolerate Leopold of Hohenzollern south of France, and just when his name had been withdrawn, France recklessly plunged into the war which gave Germany the delirious joy of defeating a first rate power. Napoleon III followed his uncle into exile. In 1873 he died in England following an operation for bladder stone, an ailment which long had tortured him and had made matters of state doubly distasteful.

Again a Napoleon had failed—his son was killed at an early age in Africa—and the legend of Napoleonic glory put forth new sprouts. Unlike his uncle, Napoleon III had gradually relaxed his stronghold before leaving the throne. It is a curious fact that he whose theories and bearing were so modern has long ago passed into dusty history while his bride (d. 1920), his victim Franz Joseph (d. 1916), and Charlotte (d. 1927), the grief-stricken wife of Maximilian, have lived until our own day.

BENJAMIN BLIED  
Pio Nono High School  
St. Francis, Wis.

I cannot help thinking that some of our extreme Catholic democrats are very apt to confuse two quite distinct things, the freedoms which every civilized people wants with the political machinery which in the past has helped to establish them, but which may today be no longer able to do so. Can one really say that the effective voice in the modern parliamentary State is still the people? Surely it is obvious that the effective voice is to be found in the vested economic interests of capital and labor

on the one side and in the army of bureaucratic experts on the other. Our critics mock at us for being anti-democratic, but if we are searching for a way of restoring the effective voice of the people and so better securing the basic human freedoms from money and the machine, it is we who are the true democrats. That Catholics who look to spiritual and moral realities rather than appearances should fail to make the above distinction is very surprising.

JOTTER, *Catholic Herald*



## ONE OF OUR ECONOMIC PREDICAMENTS

OF the economic system, to which a great part of the progress of the nineteenth century was attributed, we may now say: Going, going, gone! And although popular writers may still deride Fascism, the government of one country after another is dictating policies and plans which the men of the Manchester school would have thought both tyrannical and suicidal. We do not refer, of course, to measures dictated by the exigencies of the war.

The policy we have in mind is exemplified in the following brief account, extracted from *Agriculture in the Americas*, issued monthly by the Office of Foreign Agricultural Relations, U. S. Department of Agriculture. It states:

"In order to encourage the diversification of farming, the Cuban Government has enacted a decree-law, providing that operators of large sugar farms *must* [italics ours] divert part of their land from sugar cane to rice, corn, peanuts, beans, and other food crops."

The alleged "encouragement" reminds one of measures adopted by benevolent autocrats of the eighteenth century who, still mercantilistically inclined, ordained what they thought would benefit their subjects and territories, never omitting the gestures made with what Theodore Roosevelt called "the big stick." It is, moreover, characteristic of existing conditions, and the remedies resorted to with the intention of aiding an economic system in travail, that the Cuban Ministry of Agriculture should be willing to help meet expenses incurred by those adopting the plan by supplying part of the needed seed, agricultural machinery, implements, and insecticides. The law applies, let us add, to farms larger than five caballerias (about 165 acres).

Such desperate means must be attempted, because the one crop system, as developed un-

der the capitalistic dispensation, has resulted in bankruptcy for large sections of agriculture, and in more countries than one. Particularly the wheat farmers, the cotton and sugar planters became its victims, once self-sufficiency had been added to increased competition of production-areas, developed rapidly wherever money-lenders thought the opportunity for investments profitable.

A statement found in Gustave Burmeister's article "Accent on Sugar," and published in the periodical previously referred to, is enlightening in this regard as far as sugar is concerned. The writer says:

"Still another important factor that contributed to the surplus of sugar in the Americas was the wave of nationalism which swept most of the world after the war. Many countries that had formerly depended upon imported supplies of sugar were starved for the product during the war, and most of them were eager to become self-sufficient. The production of beet sugar in Europe, the United States, and Canada, and of cane sugar in other areas was boosted through increased protective tariffs, subsidy payments, quota programs, and similar government actions. As a consequence, the production of sugar in the chief importing countries increased sharply during the two decades following World War I. These increases gradually whittled down international trade in the commodity and wrought havoc in the principal exporting areas, including those of Latin America."

We have evidently come a long way since Adam Smith, whose work on the "Wealth of Nations" has correctly been called the "Koran of Capitalism," demanded free trade and declared the proper system to be that of natural liberty, which discharges the sovereign (or the State, as we would say) from "the duty of superintending the industry of private people and of directing it towards the employments most suitable to the interest of the society."

F. P. K.

## WARDER'S REVIEW

### Currency Hoarding Defeats its Own End

IT appears the stocking is again being used as a depository for money. Evidently the hoarders of currency are laboring under a misconception of what their policy may accomplish. Should the tendency persist and assume large proportions, the Government could easily checkmate such attempts to hide currency. The president of the Federal Reserve Bank of St. Louis, Mr. Chester C. Davis, in an address delivered to the St. Louis Chapter of the American Institute of Banking, touching on this matter explained what should be generally known and heeded. Mr. Davis said:

"At the present time we have a paper currency which is convertible into gold only for certain designated purposes. This currency is uniquely identifiable, i. e., no one bill is exactly like another. Each is distinguished by an issuing agent and by a number. Such bills cannot be effectively concealed."

If the Government were to decide, the speaker continued, that hoarding had reached an extent detrimental to the general public interest, it could call in all outstanding currency and announce a deadline after which currency of the outstanding series would no longer be redeemed. Anyone who had failed to present currency in his possession for redemption within the time limit set by law would then find himself in a predicament. Or, as Mr. Davis declared: "The hoarder who did not wish to divulge his holdings of currency would, under such circumstances, be left with nothing but valueless pieces of paper."

Our Government has never in its history demonetized or made obsolete any money issued by it, or any stamps used either for postal or revenue purposes, while European countries invariably have done so, whenever a new series of coins, bills or stamps was issued. It is not at all impossible that, if driven to it, the Government may adopt the measure discussed. The



rationing of sugar was brought about by the very fact that two million tons of sugar had disappeared from the market. It was chiefly for this reason a seven-day freezing period was declared. A similarly drastic measure may be applied should hoarding of currency increase. But Mr. Davis believes that it will cease when people realize the difficulties it might cause and, more important, understand what little protection a hoarder really has.

### Rostock

**P**AINFULLY a traveler, known to his contemporaries as "the miracle of the century," one day in August, 1645, wended his way over roads deep with sand, somewhere on the shores of the Baltic Sea. But as his strength ebbed he gained new hope: drawing nearer and nearer to the walls of a town, the spires of whose churches grew taller and taller, as the pallor misfortune and sickness had cast over his countenance became more intense. The traveler was Hugo Grotius, promoter in a war-sick age of international good will and understanding, and the reunion of the churches. The town was Rostock, not to be compared to its great Hanseatic neighbor, Lubeck, but known for its University, founded in 1419.

He had come to Germany from Stockholm, where Queen Christine, Gustav Adolph's distinguished daughter, who was soon to resign the throne and return to the Church, had honored the great scholar according to his merits. Loath to permit the former minister of her country at the court of Louis XIII to depart from Sweden. Seeking to reach Lubeck, Grotius was shipwrecked on the coast of Pomerania. Although weary and ill from the effects of exposure, he would not tarry anywhere, an exile for many years from his native Holland, uncertain of the future, yearning for his wife and family. In Rostock he took to his bed; at first it seemed to the physician that the chances for recovery were good. But on the second day Grotius was told the end was approaching. A minister was sent for, and so came to his bedside Johann Quistorp, a Lutheran, professor of theology in the University of the two Mecklenburgs. It is from him we know how Hugo Grotius died.

As death approached closer and closer, Quistorp inquired of the dying man whether he understood his words of prayer. "I hear them," came the reply, "but I hardly grasp their meaning."<sup>1</sup>) Perhaps at this moment Grotius' noble soul saw, as in second sight, the terrible calamity which in our days has befallen the peaceful city where he departed this life. In that vision he perceived a hail of missiles, showered over the community he had found resting in the gloaming once he had entered its gates. Horrible were the noises he heard, heart-rend-

ering the shrieks of the excited populace, of the maimed, of the dying. No description of a Calvinistic preacher of hell and its torments equalled what appeared so frightful a reality in that appalling second sight. The author of "The Law of War and Peace," which had been published twenty years previously, did not know what "progress" could do for humanity, taught to believe in the doctrine of perfectibility and imbued with the belief of man's moral autonomy!

Was Hugo Grotius a Catholic at the time of his death? The historian of the Papacy since the Reformation, Ludwig v. Pastor, thought he was. Having referred to Jost van der Vondel's conversion, he says: "Yet another intellectually great Hollander, Hugo Grotius, returned to the Church, humbly and thoroughly imbued with the faith."<sup>2</sup>) But is this conversion really so certain? Another distinguished Catholic historian, Gustav Schnürer, of the Catholic University of Fribourg in Switzerland, writing a few years later than Pastor, merely states: "Men [meaning Grotius' contemporaries] also spoke of his wanting to return to the old Church."<sup>3</sup>)

### That Dangerous "We"

**E**VEN in the Democracies executives and popular leaders are expressing themselves in terms savoring of totalitarian mandates. As did the Governor of Trinidad in the opening session of the Anglo-American Caribbean Commission, held earlier in the year. It was his Excellency's review of that body's terms of reference culminated in the observation that the most important of the problems to be discussed was education. He said in this regard:

"We have got to decide exactly what education is to be given, *we* have got to train people to give it, and *we* have got to see that they give it when they have been trained."

This statement, pertaining to the exercise of influence and authority in so important a field of human endeavor as education, was at once challenged by the *Catholic News*, of Port of Spain, edited by one of the Black Friars on the island, in this manner:

"The precise meaning of that 'we,' upon whom these obligations rest, was not intended to be stressed; but, sooner or later, it must be made clear, and from the outset the age-old rejection by the Catholic Church of autocracy or totalitarianism in this sphere by the State has to be re-asserted and insisted on by Catholics. It is the more necessary to say this now, because of the efforts being made in England and here to copy in the much-abused name of Democracy, the disastrous arrogation of Nazi tyranny."

In addition Trinidad's Catholic weekly reminded its readers that "in the House of Lords on Feb. 19th last, Lord Sankey very pertinently asked those who are always trying to merge the

<sup>2</sup>) Geschichte d. Päpste. Vol. XIII, 2d part. Freib., 1929, p. 783.

<sup>3</sup>) Kath. Kirche u. Kultur in der Barockzeit. Paderborn, 1937. A fundamental work, entirely overlooked thus far by English-speaking Catholics.

<sup>1</sup>) Luden, Heinrich. Hugo Grotius nach seinen Schicksalen u. Schriften. Berlin, 1806, p. 261.



denominational schools in the State system why they had '*this passion for uniformity, for creating a totalitarian State in England.*'?"

With us the danger is the apparent intention of certain groups to gain for Federal power the control over the public schools in all 48 States comprising the Union. Extension of governmental influence and centralization of power are always unmistakable signs of totalitarian tendencies and plans, whether intended to end in the dictatorship of the proletariat or that of an autocratic party directed by a leader such as Hitler.

### "Exaggerate Nothing"

(St. Theresa the Great)

TO what evil influence must we attribute the so pronounced tendency of the American people to indulge in exaggeration? The inordinate lust for profit is, undoubtedly, one of the factors responsible for what has long been a habit with us. Colonel Sellers shouting: "There are millions in it!" represents a type whose history begins with the disposition of the public domain in the old Northwest Territory not long after the organization of the Federal Government. And thus through the first one hundred and fifty years of our existence ballyhoo played a rather ignominious rôle in the life of the people; exaggeration has cost them dearly in life and limb, personal and economic welfare, security of the family and happiness.

Exaggeration exerted a detrimental influence also over the religious, intellectual, social and political life of the nation. It is impossible to read the writings of the Abolitionists, to mention a case in point, without experiencing a sense of deep regret. Moderation on their part might have prevented a Civil War which took the lives of a million men, fostered corruption and capitalism in the North, impoverished the South, and created a Negro proletariat that will plague the nation for centuries to come. The "firebrands" of the South did their share to make impossible the counsel of moderation offered, among others, by Stephen A. Douglas. Lincoln's moderation, intended to lessen both the animosity and the disastrous social and economic results of the fratricidal strife, eventually came to naught through the efforts of such men as Thaddeus Stevens, whose vicious exaggerations are in great part responsible for that shameful period in our history known as Reconstruction.

How often since then has not exaggeration prevailed over moderation even in the nation's council? In 1898, for instance, when President McKinley weakly yielded to those whose opinion was influenced by the systematic exaggerations regarding Cuban affairs published in the yellow newspapers.

The great and noble minds of all times have esteemed and extolled moderation as a virtue to be cultivated and practiced. Our neglect to

do so forebodes evil. A people accustomed to yield to emotional appeals are all too apt to remain dull when reason approaches them to warn them against the immoderate opinions of demagogues and the mouthy preachments of wolves in sheep's clothes.

Faced as we are with the task of political, social and economic reorientation, the American people should recognize the danger lurking in exaggeration and the need of fostering and practicing moderation as did our forebears in former times. When controversy rages, let it not be said of any Catholic: "You rub the sore when you should bring the plaster." In this respect too we have much to learn from the great papal encyclicals—they breathe the spirit of noble moderation!

### Pity a la Mode

FIRST published in *Harpers Weekly* over eighty years ago, "Nothing to Wear: An Episode of City Life," has little to recommend it as a poem, but it does prove that poverty and destitution, and their results, did not go entirely unnoticed in our country during the decade to which James Truslow Adams ascribes the rise of the capitalistic spirit in America.

The author of the verses, anonymous at the time, invites the wealthy women of his day and city, whose mind is filled with their own luxurious needs, to leave Broadway and "its whirl and its bustle, its fashion and pride," and repair

"To the alleys and lanes, where Misfortune and Guilt  
Their children have gathered, their city have built;  
Where Hunger and Vice, like twin beasts of prey,  
Have hunted their victims to gloom and despair."

But W. A. Butler, who wrote "Nothing to Wear," warns the women to raise "the fine brodered skirt" while picking their way "through the dampness and dirt" and climbing the rickety stair

"To the garret, where wretches, the youth and the old,  
Half-starved, and half-naked, lie crouched from the cold."

After more of the same kind, he dares those "spoiled children of fashion" to return to their wardrobes and complain they had "nothing to wear!"<sup>1)</sup>

However well-meant attempts of this kind, to arouse the conscience of the wealthy to acknowledge their duty to the poor and destitute may have been, they were little more than water on the mill of sentimentalism. Members of neither of the two groups concerned were grateful for such revelations. The bourgeoisie resented them, while those living in poverty and destitution felt that neither justice nor true charity was being offered them by those commiserating with their lot. It is this situation Socialists and Communists have turned to such good account, wherever Capitalism has established itself in the modern world.

1) Loc. cit. Illustrated book ed., N. Y., 1857, pp. 65-67.



## CONTEMPORARY OPINION

ADMIRABLY free from racial prejudices himself, Mr. Dabney (author of "Below the Potomac") is remote alike from the empty-headed Negro-baiters, whose ruling idea is "Keep the nigger in his place" (said place apparently being the vilest slums to be found), and the almost equally stupid doctrinaire negrophiles, who seem to think that immediate social equality between the races would at once solve problems of four centuries' growth. What Mr. Dabney wants, and what every other enlightened Southerner wants for the Negro is, first and foremost, practical justice—fair opportunity to earn an honest living at adequate wages; decent living conditions; proper facilities for education; equality before the law in fact as well as in theory. He knows that a temperate policy of getting what you can for the Negro in the way of actual benefit is far preferable to a crusade for abstract rights, which must, in the circumstances, fail, and not only fail but very likely leave the Negro worse off than he was before.

*The Catholic Virginian*

The trouble with Versailles was not so much that it was a bad settlement as that it was the wrong *kind* of settlement. For the statesmen of Versailles forgot, or had never learned, that there is no such thing as foreign policy, that international relationships cannot be considered in isolation and apart from domestic relationships, and that peace, in the modern world, is a problem in economics at least as much as it is a political problem. The statesmen of Versailles paid a great deal of attention to political questions, frontiers, population problems, self-determination and so on. They paid some attention (but not enough) to the military problem of the disarmament of Germany. But they ignored almost completely *those economic problems which loomed so large in our world between the two wars and which, quite apart from any question of peace or war, so nearly brought that world to collapse* [italics inserted]. Apart from the International Labor Office there is little evidence which suggests that the peacemakers of 1919 had any real understanding of the nature of the world they were living in.

That is a mistake we shall have to correct when we come to make peace again, the mistake of supposing that peace is a political problem in the main, and only incidentally an economic problem. Unless we realize that it is just as important to have full employment in a country as it is to have a strictly ethnographical frontier drawn round it, we shall make the same kind of mess of things again—or, at best, some other kind of mess. And unless we can bring ourselves to understand that our world is a unit, that it is a problem not of international

relationships but of international integration that we have to solve, we shall never begin to solve it.

The first thing that we have got to do, then, when we think of a post-war settlement, is to understand the nature of our world—to understand that, whether we like it or whether we dislike the idea intensely, the world has become an integrated unit.

RICHARD LAW, M.P.  
Under Secretary of State  
for Foreign Affairs<sup>1)</sup>

Anglo-Saxons do not allow themselves to trouble overmuch about the consistent use of words. They are now using the word Democracy to mean merely the right of a nation to defend itself against a foreign aggressor. In that sense a dictatorship can be a Democracy.

The Latin mind can less easily accommodate itself to words so flexible in meaning. The annual "Social Week" of the Province of Quebec this summer will take "Democracy" as its special subject of study. It is interesting to see that the "Social Week" has chosen this topic and it will be still more interesting to see how the learned speakers will deal with the equivocal slogan. Perhaps some of them may be tempted to quote what used to be said about "Democracy" in Upper and Lower Canada a hundred years ago. "The people of Upper Canada detest Democracy," wrote the Governor of Canada, Sir Francis Bond Head, in 1836. Immediately after this declaration he won a general election. We now regard an election as being itself the great example of Democracy but Sir Francis thought of Democracy as secession from the British Crown to the United States Republic. Political terms change their meanings.

H. E. SOMERVILLE  
*Catholic Register*, Toronto

Anthropological findings have long played an important role in the fields of mission work and colonial administration. They are more and more being drawn upon in the solution of our own domestic problems. To cite just one example—in the present national and local efforts to bring about better nutritional conditions among our 133,000,000 people in the United States—about 35 percent of whom, according to our best documented estimates, have inadequate diets—a National Research Council committee on food habits, made up chiefly of anthropologists, psychologists, and home economists, is serving as an important counseling agency. Food habits are part of our culture pattern. To promote changes for the better in them, something more is needed than scientific knowledge of what constitutes an adequate diet. Nutritional information, and even better distri-

<sup>1)</sup> From an address. *Time and Time*, London, No. 13, p. 265.



bution of income, are of little avail unless, as one of our most significant recent field studies of nutrition concludes, "a common sentiment for better food is developed."

Dr. M. L. Wilson, the very able and highly practical director of the far-flung extension work of the Federal Department of Agriculture, has recently devoted a remarkably illuminating paper, "Cultural Approach in Extension Work," to a broad-view expansion of the theme: "We agricultural extension workers need a great deal of help which sociologists, social psychologists, and cultural anthropologists can give us." To promote better farming, something more is needed than diffusion of scientific knowledge. The ideals, the values, the attitudes, the motivations of the farmer have to be taken into account. Such elements in the culture pattern are part of cultural anthropology's field of study.

FR. JOHN M. COOPER  
Professor of Anthropology  
Cath. Univ. of America<sup>1</sup>)

Mr. Taussig of the Anglo-American Commission has made what has become a headline statement: "More and more it is recognized that the people of the tropics have a prior claim to the productivity of their lands and the fruits of their labors."

In his questionable novel "How Green was my Valley," author Richard Llewellyn makes this conversation take place amongst some Welsh miners:

"Keir Hardie says the mines should belong to the people," said Ianto, "like the Post Office." "Hyndman says the land should all belong to the people," said Davy. "The people of all countries should own their own countries," said Mr. Gruffydd. "The world was created for mankind, not for some of mankind."

Fifty years ago Pope Leo XIII took occasion to comment on the opinion that the land belongs to the State (or to "The People" as identified with the State), to the exclusion of any private person owning some particular piece of land;

"Man precedes the State and possesses prior to the formation of the State, the right of providing for the sustenance of his body. Now to affirm that God has given the earth for the use and enjoyment of the whole human race is not to deny that private property is lawful. For God has granted the earth to mankind in general, not in the sense that all without distinction can deal with it as they like, but that no part of it has been assigned to any one in particular; and that the limits of private possession have been left to be fixed by man's own industry, and by the laws of individual races."

We hope Mr. Taussig means what Pope Leo XIII means.

Ethokos  
Catholic News, Port of Spain

## FRAGMENTS

DRAFT director Lewis B. Hershey has told management to "begin now" the replacement with older men and women of "priceless youth" needed for combat service. But what of the attempts these past 25 and more years to do everything possible to prevent the birth of the now "priceless youth"?

We govern ourselves, Canada's Minister of Finance Ilesley told a radio audience, and the one serious doubt that has nagged at my mind through the last year or two is a doubt as to whether we in Canada and the United States, and for that matter in Great Britain, have the capacity for the degree of self-discipline necessary for the efficiency to win.

It is all very well to talk of social planning, thus run the misgivings of a contributor to the *Southern Cross*, of Cape Town, but if that planning proceeds along the lines of centralization and concentration of ownership and responsibility in the hands of the few, then we shall have reached the stage of the completely servile State. There is grave danger that this will come about.

We quote from an article on "Life among the Japanese," published in the *Catholic Ladies' Journal*: "Wealth is not honored in Japan; its ostentation is frowned upon. Questions of money are approached tactfully, and it is not necessary to fix salaries in advance because the Japanese knows that he will be what he considers to be amply rewarded for his services." If this be true, the East and West will never meet!

Revenues from betting taxes sky-rocketed in 1941, so says an official Report; but the increase is estimated small in absolute amount and attributed largely to new tax legislation in New York State. The New York proceeds alone rose from \$2,200,000 to \$6,000,000.—No wonder we need obligatory Social Security schemes!

An American Political Party is hardly, in the British sense, a party at all, but rather a loose confederation of semi-loyalties geared to biennial unity by the claims of election. All this Professor Brogan brings out with clarity and wit and incisiveness in his book, "Politics and Law in the United States," says the *New Statesman*.

Today in Washington, thus reads one of the resolutions adopted by the Republican National Committee on Apr. 20th, 30,000 employees are engaged in the propaganda service of the various Government departments, resulting in duplication and misinformation.

<sup>1</sup>) *The Catholic University Bulletin*, Dec., 1941, p. 2.



# THE SOCIAL APOSTOLATE

Theory

Procedure

Action

## What is Truth?

**D**ESPITE the distressed condition of the country, the International Circle of the University Catholic Federation conducted a meeting in London some time in March. Preaching at the mass celebrated on the occasion, the Apostolic Delegate in Great Britain, Most Rev. William Godfrey, dwelt largely on the world's danger, its causes and remedy. It is from this notable sermon we quote:

"The Church stands in the presence of material might, greed, skeptical philosophies, and, let us confess it, evil living. This latter may not, perhaps, be seen so universally now in its crudest and most debased form, as it was at the time of the coming of Our Lord. It has found more furtive ways of gratifying human passion, and its methods have become more subtle and more scientific.

"It is this world which, rather jeeringly, puts to the Church of Christ the skeptical question 'What is Truth?'

"The Church, speaking with the voice of the Master, might very well point to the results of this materialistic philosophy, the pride in machinery, the neglect of the worship of God, the neglect of the tilling of the land, and of the rights of the worker and of the employer; the grievous wounds inflicted on the holiness of the marriage state and the sacred and inviolate character of the marriage bond.

"Even without using any speculative argu-

ment, the Church, looking upon the ruin and desolation that fills the world today, might point a condemning finger and say: 'By the fruits of this philosophy you shall know it for what it is.'

"Jesus Christ, living in His Church, today is still ready to answer the question 'What is truth?' and the world that asks it of Him stands in the midst of such desolation as fills the minds of all reasonable men with horror.

"'What is truth?' The mind is possessed of truth when it judges aright, when it says what really is or is not, when it is in touch with facts. Our Lord left us a living voice in His Church to pass on His tradition and to interpret the book of God's Word.

"It is, of course, possible that the world and its rulers and statesmen, even though they suspect that there is much to be admired in the Church's teaching, may be so foolish as to call for the basin of water and wash their hands like Pilate, because they are not morally brave enough to face their responsibility.

"If this is so, and if the popular clamor supports them in this, there will be undoubtedly a renewal of wars, and the blood of Christ, instead of being their salvation, will be upon them and upon their children, for their ruin and destruction.

"They may choose Barrabas if they will, but the Church will remain when they have perished and they will one day see the ultimate triumph of the empire of Jesus Christ."

## The Youth Movement

### And Now the Jacists

**W**HILE the Jacist movement has received much publicity in our country, almost nothing is known of the Jacist movement of Quebec. Deriving its name from its full title, the *Jeunesse Agricole Catholique*, the movement seeks to serve young Catholics on the land in much the same way that the Jacists endeavor to promote the welfare of young Catholics in the cities.

A manual, recently published, outlines the scope of the organization and sets forth an ideal for young rural residents. Commenting on the manual, Mr. Gerard Lemieux, secretary of the Diocesan Youth Council of French speaking groups in Montreal, explains that the JAC is organized in nine dioceses of the Province of Quebec and has some 300 branches. "Based on the plan of the JOC," he writes, "it carries its message of joy, friendship, and union to young boys and girls of the country . . . The JAC has given young rurals something very important. It impresses upon them the noble calling which they are following, gives them pride in their occupation, and in the appearance of their homes and farm buildings."

The movement has spread without fanfare,

as "the Jacist goes about his work without much noise and fuss, sowing the good seed of the Christian life and the Christian mind, helping the priest in his apostolate of souls." A monthly publication, described as "a lively, easy-to-read paper," is now issued by the headquarters staff which likewise prepares the monthly programs and the questionnaires used by the militants and leaders.

Emphasis has been placed on family prayer—in several places a number of families come together in the evening for common prayer at wayside crosses; attendance at mass; improved conditions of company keeping; embellishment of homes and farms; and unification of the parishes. Much has been accomplished for young women who had adopted the city custom of "going out" with their male companions rather than receive them at home. Home visits are encouraged as means to revive family spirit.

The JAC seeks also to unite the people living in villages with those in the open country. This unification, the author of the article referred to remarks, "gives them a sense of local responsibility, of friendliness, one toward another, to make people less individualistic—and more co-operative." Members who yesterday



did not know how to read or write, he continues, "are today buckling down to master these arts, so as to be able to read the Jacist paper more easily, and to write to one another."

Mr. Lemieux frankly admits the many difficulties encountered. But the work has gone forward, established on a solid foundation. For instance, attention has been centered on the desirability of forming a unit of the Jacists with two or three potential members, rather than as a result of an address by a priest. But the co-operation of the latter is eagerly sought. "In this movement of Catholic Action," the writer declares, "which seeks to work with the priest in his mission of harvesting souls, the Jacist comes closer to his friend the priest, fears him less, understands him more, and readily works to secure the best ends of the parish and the family and the community."

From the Catholic standpoint it would seem the Jacist movement is much to be preferred to the 4-H clubs of our own country, regardless of the amount of Christian principles with which the latter may be imbued. For the JAC starts out with entirely different ideas in mind, with a clear understanding of which principles come

first. It is regrettable there should be no real counterpart of the Jacists among the young Catholics on the land in our country. Perhaps the example may stimulate imitation.

One of the most reassuring signs of the times, remarks Rev. Edward A. Bruemmer in his activities letter for June, is the large number of priests, many young men among them, "who are interesting themselves in training lay leaders in their parishes." The CV Youth Movement, the second vice-president adds, has attracted not a few of these priests to its standard, and "the good effects are already visible."

"Neither our young priests nor our young people," Fr. Bruemmer asserts, "will fail us in the crisis. Catholic organizations of older men and women should lend a helping hand at this time and, while not offering to subsidize youth organizations, they should open their purses in generosity and fold their hands in prayer."

Prayer to the Sacred Heart to protect the men in service is recommended as the spiritual activity of the month. Other suggestions include the study of the CB leaflet, "This War Against the Soul of Humanity," and assistance to the youth in the armed forces. Attention is also called to the youth sessions of the forthcoming convention of the Central Verein, to be held in St. Louis on Aug. 22-26.

## Family Allowances

### Help for Britain's Families

WHY do the people of our country remain so cold toward the discussion of family allowances? Are we so devoid of the family sense and love for the family that we refuse to perceive the reasons responsible for the introduction of this measure in a number of European countries? Or do we merely fail to recognize that wages, no matter how high, will hardly reach a level where the income of workers and salaried employees suffices to supply not merely the needs of a family of four people but one of six or eight individuals? Or have we definitely adopted the policy that the "American family" should consist of a maximum of four people?

Great Britain, on the other hand, is now seriously contemplating the adoption of family allowances, since labor has been won over and is now supporting the proposal. "There has been no better news for many a day," writes the *New Statesman*, "than the announcement that the Executive of the Trades Union Congress has decided to give its support to family allowances." Which means, the fear of some trade unionists that this reform would be used to drive wages down, or at least to check their rise, has at last been overcome. With the intention of safeguarding the rights of workers the Executive of the TUC has stipulated that the scheme to be put into practice must be non-contributory, that it must be universal and that there must be no means test, i. e., proof of pauperism.

So well is the need for family allowances un-

derstood in Great Britain today that even the *London Times* in a leading article not only backs the idea in principle, but accepts the conditions just referred to "almost as a matter of course." Since the Liberal Party and most, if not all, of the women's organizations in any way affected are also favorable, the *New Statesman* believes "that this reform could now be carried by general consent, or at least without formidable opposition." Conditions being what they are, the Fabian journal concludes: "There is, to our thinking, no other reform commanding general assent which can compete with the general scheme of family allowances as a means of raising the nation's standard of life."

However favorably we may be inclined toward a system of family allowances, as a temporary means of aiding large families, we are not willing to rest our case on the following arguments advanced by the London review: "Children are today the chief cause of poverty. The State which has by legislation prolonged their years of dependence, and deferred the date when they can contribute to the family income, is logically to shoulder the burden it imposes."

Children are not by any means the "chief cause of poverty" in the modern world; nor does the fact of their continuing in school longer than was formerly the custom account for the destitution we know. Great Britain, as well as our country, possesses the wealth necessary for the proper sustenance and development, both physical and intellectual, of all of the people. Nor is it desirable the State should provide from its funds the money needed for the



payment of allowances. In France and Belgium the burden is assumed largely by the industry, and that is as it should be. In addition, in some countries the workers also contribute. This is by far the more preferable course to be adopted, if Democracy is to survive.

So anxious is the influential British journal for the introduction of the plan that it opposes delay. It believes the case for immediate action is overwhelming. "At present men in the forces who have children in practice already enjoy family allowances on a moderate scale, while for others deductions from income tax make some comparable provision. To make this system universal would therefore be easier and

cheaper than in time of peace. Moreover, when peace arrives a demand of this sort will have to face the competition of other costly projects, notably the rebuilding of the devastated towns."

Therefore, the *New Statesman* demands: "If we mean to do it, let us do it now." Unfortunately, we are far removed in our country from the possibility of making such a decision. The proposal is not even up for discussion and Catholics, who have more at stake than others in this particular case, seem as lukewarm toward the proposal as the members of our labor-bourgeoisie.

## The Corporative Order

### Off and On the Track

HAVING asserted, in his "Report on France," "the Third Republic is dead," Mr. Thomas Kernan, speaking of the country's future, writes:

"Many Frenchmen feel that if permitted France may travel along the road of Portugal. Where Western Democracy may now be impossible for France, and German totalitarianism intolerable, such a corporative State may be feasible . . . The Frenchman is inclined to feel that if he must go authoritarian, the process should be as painless as possible. Before the war, France had already evolved a system of syndicates . . . The syndicates are now called corporations."

More and more Frenchmen are said by Mr. Kernan to be willing to accept this development as logical, "and France may yet make a contribution to the science of government: a controlled economy with the consent of the controlled."

But a "controlled economy with the consent of the controlled" does not accord with the corporative system. In a corporative society, economy is primarily controlled by the corporations engaged in producing and distributing goods, while the State on its part establishes the requirements and policies which the corporations must observe. The actions of both being directed toward the same purpose—the common good.

The corporative idea, upon which the social structure of the middle ages was based, is com-

ing more and more into its own again. Slowly and imperceptibly almost, and it is well it should be so.

One is reminded, at least to an extent, of the accomplishments of the old Dike associations, or corporations, perhaps the outstanding achievement of the corporative idea of former centuries, by the accomplishments of the corporative bodies known as irrigation districts in some of the western States. The April issue of *The Reclamation Era*, a Government publication, reports, to quote an example of this kind:

"Every cent of its indebtedness—\$350,000—has been paid within 10 years by the Central Oregon Irrigation District, collecting its own water assessments beginning 1931 when authorized to do so by the State legislature. Simultaneously with clearing off its debt the District within the decade also reconstructed the distribution system, rebuilding main flumes of concrete and steel wherever possible, bought a dredge, caterpillar tractor, bulldozer, carry-all scraper, compressor, and two trucks (in 1932 the District had only one truck and little other equipment), and lowered the cost of irrigation water from a top of \$2.65 to \$1.70 per acre-foot."

It is in such fashion we are returning to practices which, as Prince Kropotkin has demonstrated in his book on *Mutual Aid in Evolution*, accounted to so great an extent for not a few of the achievements of the twelfth and thirteenth centuries.

## Co-operation

### To Promote Research Co-operatively

A GROUP of manufacturing chemists and druggists of Great Britain has organized the Therapeutic Research Corporation. The attitude of the corporation, states the announcement of the project, is a co-operative one. Research in matters of common interest is to be co-ordinated, with the intention of accelerating the discovery of new substances for the services of therapeutic and preventive medicine, and to ensure proper collaboration with the medical, dental and veterinary practitioners. Another purpose aims at pooling manufacturing facilities, where desirable, and co-

operating more effectively in national planning by presenting to the Government the pooled knowledge of the constituent organizations. Products produced as a result of research will be issued under a common name. The authorized capital of the corporation is, in round figures, \$2,000,000.

An undertaking of this kind indicates the trend of things economic, which tend in the direction of co-operation and the development of corporative institutions. The old guilds, we now have in mind those of artisans, almost from the beginning of their existence made use of co-operation for the purpose of purchasing raw material, disposing of their products to enterprisers, or in markets distant from their own town or city.



## Credit Unions

## Outstanding Growth

SIX years ago this month the first parish credit union was organized in the Diocese of Cleveland. By Jan. 1st of last year the number of units chartered stood at 14, while after four months of the present year there were 28 in operation, of which three function under a State charter, the rest under a Federal charter.

According to figures released by Mr. Sterling Parks, Jr., educational director of the Cleveland Diocesan Credit Union Council, 15 of the unions which were operating during 1941 reported having made a combined total of 1867 loans since their foundation, amounting to \$184,791. It is significant to note that only one union reported having sustained any loss; this amounted to \$69 out of a total of \$80,000 loaned, or less than one-tenth of one percent. During 1941 these credit groups authorized a total of 675 loans, amounting to \$84,549; their guaranty reserves were \$1839 and undivided profits \$2847. Several of the unions enroll children and even parish societies as members. Thus the membership of 2700 includes 156 children and nine parish organizations.

There is a striking similarity in the method of operation. For instance, all but one of the credit unions have office hours on Sunday mornings when all business, including presentation of applications for loans, is transacted. However, not a few have also arranged evening hours on certain days of the week. In all but two organizations the priests of the parishes have been enrolled as members, although the majority do not serve as officers, in conformity with the general plan that it is better for the priests to lend only moral support to the unions. There is only one association that does not maintain its offices on the parish grounds.

Seven of the 15 credit unions under consideration paid dividends on shares, ranging from two to four percent. One recently reduced its interest rate to nine-tenths of one percent per month; the others still charge one percent. All of them make character loans from \$25 to \$100, with the signatures of co-makers or other security required on loans of \$100 or more. The majority of the groups have stipulated that no loan may exceed \$500, although one union has no fixed limit to the amount of a loan it will grant to an individual member. The majority, moreover, have only one financial officer—a treasurer—although two have collectors or tellers and three have assistant treasurers.

Five of the institutions insure the lives of the borrowers in an amount equal to the loan balance; three of them also carry insurance against the permanent disability of the borrower. The combined assets of the 15, as of Dec. 31st last, were \$76,541.80.

It is more than merely gratifying to note that five credit unions have allotted funds for edu-

cational purposes. One of them, that of St. Rose's Parish, has allocated \$125 for use in promoting the spread of the credit union movement and at the same time in promoting a larger membership. The appropriations by the other four, while considerably smaller, are at least a start in the right direction.

The experience in the Diocese of Cleveland should serve once more to indicate the value and capabilities of the parish credit union. Judging from the reports submitted, all of the 28 associations thus far organized in the Diocese are operating according to the principles of sound credit union practice. Furthermore, the establishment last fall of the Diocesan Credit Union Council is an added safeguard for the member institutions; not only is it valuable as a federating agency but it can do perhaps more than the individual credit union to promote the movement generally.

## Shylock in a New Garb

IN any history of ancient Rome or medieval Europe the usurer and the baneful influence he exerted over individuals and communities are discussed. But the Shylock of former times is far outdone by the loan shark of our country and our days. Our very legislatures testify to their nefarious practices by the adoption of laws which make legal interest rates of 32 and even 40 percent on small loans, and this with the intention of protecting borrowers from even more usurious demands.

But whatever measures for the protection of borrowers legislators may adopt, the loan shark will outwit his victims. According to the *Grand Saline Sun*, published at Grand Saline, Texas, loan sharks in that State have recourse to the following method to secure their loans.

They oblige the borrower to sign a check for the amount of his indebtedness, irrespective of whether he has a checking account or not. He is told by the money lender "It's just a matter of form." But if the borrower neglects to make his payments, he is reminded of the "hot-check" law which provides heavy punishment for writing checks when the signer has no checking account with the bank on which he pretended to draw. Faced with the threat of being sent to jail, the borrower is at the mercy of the loan shark, who, if he wishes, can even induce his victim to increase his loan.

However despicable and criminal the methods of the loan shark may be, the tempo of our economic life and the influence it exerts on individuals obliges many a man to approach a loan shark, although he may know full well the danger of being ensnared in the usurer's net. For honest and well meaning people there is an alternative, the credit union, which accords so well with the concept of enlightened Christian charity, making use of self-help and mutual help.



## Expansion of Federal Power

## Toward State Medicine

WITH the obligations and interests of the medical profession in mind, the *St. Louis County Medical Society Bulletin* warns members:

"While the world burns, the Government is not fiddling. Encroachment on medical care goes merrily on under the guise of defense and preparation and it is not a bad guess right here to say that after the war we will be enlisted in some form of compulsory medical insurance.

"The many plans of the Social Security Board with its rehabilitation of the rejectees; preparation of boys and men for military pursuits and war factories; examination of the selectees; hospital insurance and now sickness insurance prognosticates the curtailment of private practice with subsequent methodical control."

Indicative of the trend to put the State in loco parentis and everybody else, including the individual himself, is the statement recently issued by the American Youth Commission in favor of compulsory sickness insurance. It appears to the *New York Medical Week* "more notable for the composition of the Commission than for the contents of the report." While industrialists, writers and educators undertook to

promulgate a comprehensive health program for the nation, not a single physician contributed to the plan. No worse than others that have been proposed, it appears to the weekly quoted better in some respects, "because it displays awareness of the importance of free choice of physician, of the latter's right to payment for his services, and of his predominant role in the management of medical affairs."

Apparently, however, the Youth Commission has considered no other means of supplying the nation's medical needs. "Because other countries employ compulsory insurance," the *Medical Week* remarks, "we are urged to follow in their steps in spite of the fact that we are obtaining better results with our own system, as evidenced by morbidity and mortality rates, than they are with obligatory prepayment. There is no disposition to await the outcome of voluntary insurance plans, although the latter have just begun to operate and will reach the very class about which Mr. Young and his fellow commissioners manifest most concern."

The plans of the American Youth Commission accord perfectly with present trends to subject every child, every woman and every man to the intention of the State to provide for the welfare of its subjects from pre-natal days to burial, or will it be cremation?

## A List of Social, Economic, etc. Terms

**GRESHAM'S LAW:** "When two sorts of coin are current in the same nation, of like value by denomination, but not intrinsically, that which has the least value will be current and the other as much as possible will be hoarded." Or, if a person may pay his obligations with either of two types of coins, of unequal value, he will do so with the less valuable coin and keep the more valuable one. The law has been summed up thus: bad money drives out the good.

**GUILD:** An association of men with like interests, organized to achieve a common purpose and by mutual help to promote the welfare of their members and the common good. In the Middle Ages guilds were organized by merchants, artisans of all kinds, miners, etc. They were definitely Christian institutions. In later centuries they declined, due in part to monopolistic tendencies and the rising capitalism. The guilds were abolished in France by the Great Revolution and soon declined in all parts of Europe.

**GUILD SOCIALISM:** A less radical expression of collectivist theory than Marxian Socialism, it emphasizes industrial self-government and "functional Democracy." While guild socialists favor the State ownership of industry, they insist upon the workers' management of it. For this purpose they would organize the workers

into self-governing corporations or guilds. Guild Socialism was developed in England where it first came to public attention during the World War.

**HEALTH INSURANCE:** In general any scheme that provides hospital and medical insurance. Originated on the basis of mutual aid, the plan was made compulsory in various countries of the world beginning about sixty years ago. In the United States the term usually applies to the different group health associations organized to provide health insurance to members, at an average monthly rate of 75 cents each.

**HOLDING COMPANY:** An economic device for centering control of an industry or business into fewer hands. It is a company having share capital in one or more companies sufficient to control or influence their management. By means of a pyramiding of holding companies the third or fourth such company can, with a minimum investment, control even entire industries.

**HUMANISM:** The movement which effected great changes in art, literature and thought in western Europe during the Renaissance. The Humanists sought to revive the Greek and Roman classics and restore their popularity. Humanism's influence resulted in the paganization of morals and customs. The term is also employed to designate the study of the humanities. See also Neo-Humanism.



# SOCIAL REVIEW

## CATHOLIC SOCIAL ACTION

WHAT is thought to be the first blood bank established by a parish in the Diocese of Brooklyn has been instituted by St. Michael's Parish, under the direction of Rev. Edmund Kramer, O.F.M.Cap., the pastor.

Thus far 150 parishioners have indicated their willingness to donate blood as needed.

ACCORDING to the latest available information, it is intended to organize a Sinhalese Catholic Truth Society on July 17th, the second centenary of the death of Fr. Jacomo Goncalvey, with the Archbishop of Colombo, Ceylon, as Patron.

If this Society proves a success a Tamil Catholic Truth Society will be launched.

DESPITE a drop in membership, the Catholic Truth Society of England last year sold 1,580,218 pamphlets, the highest total in its 57 years of existence. Among the pamphlets were over 568,000 devotional ones, over 195,000 on social affairs and approximately 331,000 on doctrine.

Out of the total of 82,472 books sold were many copies of the "Seafarers' Prayer Book," for men in the Navy and mercantile marine, and the "Polish Prayer Book," for Polish troops in England and in Russia. Membership stands at 13,470, a decline of 218 from the previous year.

AFTER seven years of existence, the *Malaya Catholic Leader*, of Singapore, ceased publication on Dec. 27th, saying "Farewell Till We Meet Again."

From now on, the editor explained, it will be only with the greatest difficulty and irregularity that Catholic news, either from Europe or from America, will reach Malaya. "At any time we may be put to serious inconvenience through dearth of news and copy. Besides, the invasion of Northern Malaya by Japanese forces has seriously impaired the circulation of the *Malaya Catholic Leader* and caused dislocation of our service throughout the diocese."

FEAR of coming events did not prevent at least the announcement of intention to hold the Indian Summer School for 1942 from May 14th to 28th in St. Joseph's European High School at Bangalor.

The following main lectures were announced:

I. Theology: Ten lectures on The Internal and External Constitution of the Catholic Church.

II. History: Ten lectures on Modern Church History (1517-1939).

III. Sociology: Ten lectures on The Church and International Law and Order.

ACCORDING to the recent convention between the General Youth Secretariate and the French Hierarchy, it is learned from Vichy, the following are the Catholic Action Youth Movements which are recognized by the State as National Youth, "united but not one bloc," in the words of Petain.

For boys: J.O.C., J.A.C. (agricultural), J.E.

C. (students), J.I.C. (independents), J.M.C. (maritime). For girls: J.O.C.F., J.A.C.F., J.E.C.F., J.I.C.F. Students' Federations. And the movements for smaller children: Coeurs Vaillants, Patronages, and Ames Vaillants.

By the same understanding the State undertakes to recognize any new Catholic youth movement described by the Hierarchy as a part of Catholic Action Youth.

The agreement safeguards the spiritual action of the Church in regard to Catholic Youth and the State undertakes not to enter into spiritual and apostolic matters on condition that the Church promises an active fidelity and a real participation in the work of national renovation.

## IDEA OF VOCATION

YOUNG people of all denominations studying the Five Standards of the Christian leaders of Britain at five centers in Ilford, have drawn up a statement on Standard No. 4 in which they outline the reforms which must be introduced to restore to work its vocational nature.

"It is necessary," says the statement, "to control any development or use of mechanization that makes the workman an automaton, and practically takes away from him the exercise of his many faculties, for this tends to deprive him of a sense of divine vocation and dull the mind towards the existence of God.

"To ensure that the sense of a Divine vocation be restored to man's daily work, it is essential that, in all present and post-war reconstruction, the fundamentals and practice of Christianity be established 1. in the family circle, which is the cradle of the State; 2. in the education and training of youth; 3. in the making and amending of laws; and 4. in commerce, in industry and the everyday occupation of all."

## PERSONALIA

UNDER the caption "Strasser and Germany" the *Catholic Herald*, of London, discusses editorially a question of interest also to us in our country:

"The name of Otto Strasser is evidently not popular among German circles in this country. Our interest in him, we must repeat, is founded on his seven-point program, which seems to us a very reasonable and sensible basis upon which to think out the proper position of Germany in the modern world; it is no way founded upon either his past career or his present character—as reported at twentieth hand. We think it useless to go on forever with vague generalities and never to get down to something like a plan within the framework of which one can begin to think ahead. At the same time it is our view that a plan for Germany must come from *Germans* who are fundamentally in sympathy with the Christian outlook. Probably only the best Germans in *Germany itself*, men and women who have tasted the evil of Hitlerism and discovered for themselves whether there is any good at all in some of his ideas and actions, are in a position to plan for the best in the future. But meanwhile if there are Germans in this country who are able to offer a comprehensive and sound plan, let them give it to us.

"Our attention has also been drawn to a new pamphlet by Strasser," the editorial continues, "entitled 'The Gangsters Around Hitler.' We agree that it is not a very pleasant piece of writing, evincing personal spite and playing to a morbid sensation-loving public rather than tackling the constructive questions of the hour. It falls very far short of previous more serious books." Otto Strasser is now in Canada; attempts to gain entrance to our country have failed.



## TERRACING

AS part of the Federal soil conservation program, terracing is now being widely applied in some States. In Texas, basic fair prices have been established in 73 counties with other counties expected to fall in line immediately. These prices, which are set by county AAA committees, are based on costs for terracing easier type farms in the county. They vary from 24 cents per 100 feet to 75 cents per 100 feet throughout the State, depending on soil type, average size of farms, prices customarily paid, and availability of terracing equipment.

After the basic fair price for a county is determined, construction is done by contractors who are paid immediately by the AAA when terraces are completed. Prices for terracing individual farms within each county will vary according to soil type, length of terraces, number of fills required, and other related factors. No cash outlay is needed under the new set-up since costs are deducted from producers' future AAA payments.

In one month, March, 114 miles of terraces were constructed on 78 farms in 15 counties of Texas.

## FARM WOODLOT

FARM woodlots are making an important contribution to the war effort, reports the Dominion Forest Service of the Department of Mines and Resources. About one-third of all the wood cut in Canada is taken from farm woodlots, and because the most economical wood comes from this source many pulp and paper concerns and lumber companies are fostering even greater production from woodlots. The increased demand for forest products for war purposes is also giving new impetus to the establishment of managed farm woodlots.

A well-managed woodlot consisting of hardwoods can produce a cord of fuelwood per acre per annum in perpetuity. From his woodlot the farmer can raise most, if not all, of the fuel he requires, thereby reducing his cash outlay and at the same time providing himself with employment at a time when there is little other activity on the farm. Owing to their accessibility farm woodlots are capable of more intensive development by which higher yields and higher values can be secured than in extensive forests. The mixture of species in many woodlots enables the farmer to take advantage of more than one market.

## LAND POLICY

ABLIGHT has fallen on the land and on the people of the land, Fr. C. Lucey said at the opening of the Catholic Social Week for the Archdiocese of Cashel, held at Tipperary early in the spring. The land, said the speaker, is deteriorating through lack of cultivation and through the unscientific use of artificial manures; and the land passes on its lack of vitality to the animals and to the human population itself. The country people are not marrying, are not raising large families, are not full of the zest of life, are not land-hungry and land-loving. Ireland is the only country which has had a steadily declining population since 1850, the only country whose characteristic exports are livestock and emigrants, the only country accustomed to buy grain abroad and let millions

of acres of the most fertile land lie fallow at home.

Pointing out that Catholic sociologists regard as ideal the farm which is of such size and nature that it can be worked by the members of a single family, Fr. Lucey said experience shows that the family-worked farm is the best-worked farm and the country's greatest asset. It should be encouraged by more favorable treatment in the matter of rates, agricultural grants, etc. The final principle of Catholic social theory dealing with the land is that a spirit of active neighborliness and solidarity should prevail among farmers.

## MUNICIPAL OWNERSHIP

BY adopting the Durban Savings Bank Bill the Parliament of the Union of South Africa has granted the Municipality of Durban (Natal) power to set up a savings department with a housing section. Its main object is to finance the sort of housing the city needs. It is alleged that too many flats are being built and that people with children have great difficulty in finding suitable accommodation.

"It is said," remarks the *Southern Cross*, of Cape Town, "that this is Socialism. We cannot agree that that is true. Socialism implies the ownership of the means of production by the State. Here the houses built will become the property of the person living in them. It is in fact a local co-operative scheme, under the control of the local authority, which has the machinery necessary for the working of the system. It is a welcome step in the provision of credit facilities for the small man, and at the same time a local scheme, which the people of the city are themselves initiating and controlling."

## WAGES

ACCORDING to the *Railway Age*, the average yearly earnings of railway workers for December, 1941, were one-fourth greater than in December, 1929. The average railroad employee last December received 85.1 cents per hour, as compared with 68.4 cents in December, 1929. Average earnings of the different classes of employes in the operating department of the roads during December, 1941, were as follows:

Local freight engineers.....	\$389
Passenger engineers .....	366
Local freight conductors.....	340
Passenger conductors .....	333
Through freight engineers.....	313
Passenger firemen .....	287
Through freight conductors.....	285
Local freight firemen.....	285
Yard engineers .....	265
Yard conductors .....	260
Local freight brakemen.....	256
Passenger baggagemen .....	255
Passenger brakemen .....	243
Through freight firemen.....	218
Yard brakemen .....	210
Through freight brakemen.....	204
Yard firemen .....	196

"The average farmer can scarcely grasp such figures as these," comments the official publication of one of the leading farm organizations of the country, with the increase of freight rates on the part of rail and water carriers of the country in mind, to enable them to meet the higher operating cost, occasioned by the wage increase of railroad employees by the President's fact finding board last December.



## RACE ANTAGONISM

FROM a somewhat garbled account, published in the Negro press with the date line April 26th, it appears that more than 1500 members of the Michigan State militia were mobilized at Detroit with instructions to prevent interference with the Negro defense workers' families scheduled to move into the Sojourner Truth housing settlement, consisting of 200 units. Serious disorder had developed on Feb. 28th, when an attempt was made to move the tenants into the former white neighborhood.

According to the newspaper account, 14 families moved in on a certain day, when a convoy of vans entered the area under the protection of the troopers who stood on guard at 50-foot intervals in a 14-block area and halted every automobile entering or leaving.

## PROMOTION OF HANDICRAFTS

WHETHER the time and means are opportune to launch a vigorous and active handicrafts movement occupied the attention of delegates to the two-day handicrafts conference conducted by the St. Francis Xavier University Extension Department in Antigonish on Apr. 14-15. A variety of speakers, clerical and lay, considered the matter from the practical, educational, family and commercial aspects. Others analyzed the accomplishments of the movement to date.

To view handicrafts as a hobby, one of the lecturers remarked, as an economic factor and as an outlet for the beauty-loving instinct, is not incorrect, "but above all there should be the right philosophy underlying the movement." It was urged the following factors be taken into account: "Provincial before Maritime organization; possession of adequate raw materials; dissemination of copious information; close co-operation with existing agencies; necessity of a paid sales agent for marketing; and a hope of successful financing."

Among the crafts recommended were the making of rugs and hooked mats, weaving (from native wool), and pottery making.

## NEW USES FOR FARM PRODUCTS

FROM Brazil come reports that the composition of the tomato seed has been analyzed and it has been determined that the oil content has commercial value. In addition to being nutritious on account of its high vitamin content, the oil can be used as a drying agent in the manufacture of varnish.

It is said that 18 percent of the oil can be extracted, leaving a nutritious residue for animal consumption and organic fertilizer.

Experiments conducted at Louisiana State University by Dr. J. W. Jean have led to production from blackstrap molasses of a motor fuel called Jeanite. While not competitive in price with gasoline, the product is believed to have potential value for the several American republics which have no petroleum but do have extensive sugar-cane industries.

Most other experiments in the use of grains and similar products for motor fuels involve the production of alcohol for blending with gasoline. The new process avoids the objections of this procedure by producing entirely from molasses a fuel which is practically identical with gasoline in fuel value and octane rating.

## PENAL INSTITUTIONS

THERE were 61 full-time Protestant chaplains in as many State and Federal correctional institutions, and 68 part-time chaplains serving 72 other institutions in 1940. Full-time chaplains are those serving forty or more hours per week, while part-time chaplains serve from one to 39 hours per week. Information was secured from 239 out of 276 State and Federal institutions, of which 31 were Federal.

The 61 institutions having full-time chaplains had an approximate population (on any one day) of 100,000 persons, or slightly more than half of the average population of all State and Federal institutions in 1940, when these figures were secured. All but nine of these institutions had 500 or more inmates. No institution had more than one full-time Protestant chaplain.

In all instances but one, the full-time chaplain's salary was paid from public funds. The exception was that of a salary paid by an enterprising Council of Churches (Washington, D. C.) which has done very significant pioneering service in this field. Annual cash salaries ranged from \$500 to over \$3,000, the median being about \$2,000.

## CRIME

FROM information furnished by J. Edgar Hoover, Director, Federal Bureau of Investigation, the *Union Signal* compiled the following figures: "Every 22 seconds, a serious crime is committed in our supposedly civilized land. Every day, from dawn to dawn, 33 of our citizens are murdered. Last year nearly 1,500,000 serious crimes such as murder, manslaughter, rape, robbery, burglary, and aggravated assault, and 13,000,000 other crimes, such as frauds, forgeries, embezzlements, vice, and other assaults, were committed. To be even more realistic, this means that one offense occurred for every nine persons in America.

"It is most disturbing to realize," the periodical quotes, "that crime in some form or other will visit at least one out of every four homes this year unless drastic steps are taken to stay the onslaught of our forces of lawlessness. There are in America more than three and one-half times more criminals than there are students in our colleges and universities; for every school teacher in America there are nearly four and one-half criminals." Not a happy parallel.

## CO-OPERATION

FARMERS in New Hampshire and Vermont find their poultry activities much more profitable than would the case if they lacked the service of the New Hampshire Egg Producers' Co-operative, located at Derry. This co-operative, started in the summer of 1933, was first known as the Farmers' Trading Post; it now occupies a substantial cement headquarters building at Derry, with a thoroughly established trade at hotels, tourist resorts, etc. The organization expects to handle no less than 80,000 cases of eggs this year.

Six trucks are engaged in the work of collecting and distributing the eggs; and from a start nine years ago with 38 members, the Association now has almost 2,000 and is selling to upwards of 300 egg purchasers every week.



# HISTORICAL STUDIES AND NOTES

## THE SHORT-LIVED AMERICAN COLLEGE AT MUENSTER IN WESTPHALIA, 1866-85?

### II.

#### *List of Priests Educated at the American College, Muenster, and Ordained There from 1867 to 1874*

1. Hiltermann, Ernst Otto: Born Feb. 23, 1842, at Osnabrück, ordained June 6, 1868, embarked for the United States on Sept. 5, 1868, arrived in the United States on Sept. 20th. Three days later, Sept. 23rd, he was appointed assistant pastor of St. Paul's Parish, Reading, Pa., and in the spring of 1869 was transferred to Allentown, Pa., where he organized Sacred Heart Parish. Fr. Hiltermann stayed 12 years in Allentown after which he was transferred to Holy Trinity Parish, Philadelphia, remaining there as pastor until 1909; he died in the parish rectory on Oct. 23rd of that year.<sup>1)</sup>

2. Martersteck, Francis Joseph: Born Apr. 29, 1844, at Wachtendonk, Diocese of Muenster in Westphalia, ordained June 6, 1868, embarked on Sept. 5, 1868, arrived in the United States on Sept. 20th. On Sept. 23rd he was appointed assistant at St. Boniface Parish, Philadelphia, and was assigned to the pastorate of St. John the Baptist Parish, Bucks Co., Pa., in 1871. The following year Fr. Martersteck became pastor of St. Mary's Church, Manayunk, Philadelphia, where he remained until his death on July 2, 1901.

3. Zurwellen, Gerhard: Born Oct. 21, 1844, at Visbeck in Oldenburg, Diocese of Muenster, ordained June 6, 1868, arrived in the United States in July, 1869. In 1871 he was appointed pastor of St. Michael's Parish, Marshall County, Diocese of Fort Wayne, Ind. Fr. Zurwellen continued as pastor of this parish until 1880 or later, and must have died or departed some time before 1886.

4. Daniel, J. Henry: Born May 16, 1845, at Herzfeld, Diocese of Muenster, ordained May 8, 1869, arrived in the United States on Oct. 4, 1869. In 1871 he was stationed as pastor of Immaculate Conception Parish, Mt. Adams, Cincinnati, in 1872 at Dinsmore, Shelby County, Sacred Heart Parish, Ohio, and in 1874 at St. John's Parish, Fryburgh, Auglaize County, Ohio. Here he remained until 1894, when he was transferred to Immaculate Conception Parish, Botkins, Shelby County, serving that parish until his retirement in 1920. Fr. Daniel then went to St. Francis Hospital, Cincinnati, where he died as a patient on Jan. 25, 1923.

5. Lohmann, Frederick: Born Apr. 24, 1842, at Drensteinfurt, Diocese of Muenster, ordained May 8, 1869, arrived in the United States on Oct. 4, 1869. In 1871 he organized St. Agnes Parish, Hillsboro, Montgomery Coun-

ty, Ill., Diocese of Alton, where he remained until his death on Feb. 13, 1917.

6. Meckel, Joseph: Born Nov. 10, 1842, at Muenster in Westphalia, ordained May 8, 1869, arrived in the United States on Oct. 4, 1869. Stationed in 1871 as pastor of St. John's Parish, Olney, Richland County, Ill., Diocese of Alton, he was assigned in 1875 or 1876 to St. Paul's Parish, Highland, Madison, County, Ill., Diocese of Alton, and transferred in 1897 to St. Mary's Parish, Alton, dying there in 1927.

7. Schweins, Henry: Born at Drensteinfurt, ordained May 8, 1869. Apparently he did not come to the United States, as his name is not included in *any* Catholic Directory of the country.

8. Wibbe, John Herman: Born Sept. 25, 1843, at Rietberg, Diocese of Paderborn, ordained Nov. 27, 1869, arrived in the United States on June 3, 1870. The following year he was named pastor of St. Mary's Parish, Manlius, Onondaga County, N. Y., Diocese of Albany, and in 1874 became pastor of St. Henry's Parish, Sand Lake, Rensselaer County, N. Y., also in the Albany Diocese. Three years later Fr. Wibbe was assigned to the pastorate of St. Peter's Parish, Oswego, N. Y., Diocese of Albany, while in 1886 he was stationed as pastor of St. Joseph's Parish, Schenectady, N. Y., Diocese of Albany. He died in this office on Jan. 7, 1899.

9. Lohmann, Theodore (called Wegmann in America): Born in 1844 at Hiltrup, Diocese of Muenster, attended the American College in Louvain and later the American College in Muenster, ordained at Muenster July 31, 1869, arrived in the United States toward the end of that year. In 1871 he was pastor of St. Mary's Parish, Centralia, Marion County, Ill., Diocese of Alton, and the next year was pastor of St. Andrew's Parish, Murphysboro, Ill., Diocese of Alton. In 1873 this priest was appointed pastor of St. Peter's Parish, Petersburg, Menard County, Ill., Diocese of Alton, while in 1874 he was assistant pastor of St. Boniface Parish, Quincy, Ill., Diocese of Alton. The pastorate of Holy Angels Parish, Roselle, Carroll County, Ia., Diocese of Dubuque, was assigned to him in 1880; he died here as pastor in April, 1887.

10. Neuhaus, John Bernard: Born Feb. 13, 1844, at Coesfeld, Diocese of Muenster, ordained June 11, 1870, arrived in the United States on Oct. 15, 1870. In 1871 he was stationed as pastor of St. John the Baptist Parish, Red Bud, Randolph County, Ill., Diocese of Alton; in 1872 pastor of St. John's Parish, Belle Prairie, Hamilton County, Ill., Diocese of Alton; in 1877 chaplain of Sacred Heart Academy, Ruma, Randolph County, Ill., Diocese of Alton. This last position he retained until his death, on Feb. 22, 1905.

11. Ottenhues, Joseph: Born Aug. 18, 1845, at Riesenbeck, Diocese of Muenster, ordained

<sup>1)</sup> Retrospect of Holy Trinity Parish, Philadelphia, 1914, pp. 111-33.



June 11, 1870, arrived in the United States on Oct. 1, 1870. In 1871 he was stationed as pastor of St. Peter's Parish, Oswego, N. Y., Diocese of Albany, in 1872 as pastor of St. Lawrence Parish, Troy, N. Y., Diocese of Albany, remaining there until 1880 when he was transferred to Holy Cross Parish, Albany. Fr. Ottenhues held this pastorate until his death on Oct. 4, 1917.

12. Bohmert, Christopher: Born at Haltern, Diocese of Muenster, about 1846, ordained May 14, 1871. In 1873 he was stationed at Vicksburg, Miss., Diocese of Natchez, as assistant at St. Paul's Parish. After five years he was appointed pastor of St. Joseph's Parish, Greenville, Washington County, Miss., remaining there until 1886 when he was transferred to the pastorate of St. Alphonsus Parish, Ocean Springs, Jackson County, Miss., Diocese of Natchez. Four years later, in 1890, he resigned and the directories do not carry his name after that year.

13. Diederich, Herman: Born July 6, 1845, at Messinghausen, Diocese of Paderborn, ordained May 14, 1871, arrived in the United States on Sept. 20th of that year. In 1872 he was stationed as assistant at St. John the Baptist Parish, Pottsville, Pa., Diocese of Philadelphia, and in 1874 as assistant at St. Boniface Parish, Philadelphia. In 1877 Fr. Diederich was pastor of St. Fidelis Parish, Mahanoy City, Schuylkill County, Pa., remaining there as pastor until his death on Nov. 17, 1903.

14. Eilert, Anton: Born July 5, 1844, at Ottenhausen, Diocese of Paderborn, ordained May 14, 1871, arrived in the United States on Sept. 20, 1871. In 1873 he was an assistant at St. John the Evangelist Parish, Defiance, Ohio, Diocese of Cleveland, and the next year became pastor of St. Michael's Parish, North Ridge, Defiance County, Ohio, Diocese of Cleveland. In 1877 Fr. Eilert was assigned to the pastorate of St. Paul's Parish, Norwalk, Ohio, remaining in that position until 1888 when he was transferred to Sacred Heart Parish, Toledo, also as pastor. In 1913 he resigned as pastor in Toledo and retired to his native village of Ottenhausen, where he died on Mar. 11, 1916.

15. Meyer, George: Born Jan. 27, 1847, at Icker, Belm Parish, Hannover, Diocese of Paderborn, ordained May 14, 1871, arrived in the United States on Sept. 20, 1871. In 1872 he was stationed as assistant pastor of St. Titus Parish, Titusville, Pa., Diocese of Erie, where he remained one year, after which he was transferred to the pastorate of St. Agatha's Parish, Meadville, Pa., Diocese of Erie. In 1878 he was transferred again, this time to St. Michael's Parish, Freyburg, Clarion County, Pa., Diocese of Erie. Fr. Meyer stayed at Freyburg until 1894, after which date his name no longer appears in the Directory.

16. Schlebbe, Frederick: Born in 1847 at Telgte, Diocese of Muenster, ordained May 14, 1871. In 1872 he was assigned assistant at St.

Boniface Parish, Philadelphia, and after two years was transferred as assistant at St. John the Baptist Parish, Pottsville, Pa. From 1877 until 1879 he was assistant at St. Paul's Parish, Reading, Pa., and became pastor of St. Boniface Parish, St. Clair, Schuylkill County, Pa., in 1879. In 1886 he was stationed as an assistant at St. Alphonsus Parish, Philadelphia, being appointed pastor of Annunciation Parish, Cata-sauqua, Pa., in 1888. Two years later, on Jan. 29, 1890, Fr. Schlebbe died at Reading, where he had been an assistant at St. Paul's Parish; he died at the early age of 42.

17. Delveaux, Ignace M.: Born at Wingenheim, Diocese of Cologne, about 1848, ordained May 25, 1872, arrived in the United States on Oct. 27th of the same year. In 1873 he was stationed as assistant at Immaculate Conception Parish, Melrose, Westchester County, N. Y., Archdiocese of New York, and the following year as assistant at St. Peter's Parish, Rondout, Ulster County, N. Y., Archdiocese of New York. In 1877 Fr. Delveaux was appointed assistant at St. Joseph's Parish, 125th Street, near Ninth Avenue, Manhattanville, New York City. In 1887 he became pastor of St. Mary's Parish, Fremont Centre, Sullivan County, N. Y., in the same Archdiocese, and the next year pastor of St. Boniface Parish, Second Avenue, corner of 47th Street, New York City, where he remained until his death on June 8, 1905.

18. Gratzka, John: Born Feb. 3, 1849, at Kreuzenort (Krzizanowiz), Silesia, Diocese of Breslau, ordained May 25, 1872, arrived in the United States on Oct. 27, 1872. In 1873 and 1874 he was stationed as assistant pastor of St. Boniface Parish, Germantown, Clinton County, Ill., Diocese of Alton, and in 1877 was appointed pastor of St. Michael's Parish, Kewaskum, Washington County, Wis., Archdiocese of Milwaukee. In 1882 Fr. Gratzka became pastor of St. Stanislaus (Polish) Parish in Pittsburgh, Pa., and four years later pastor at North Branch, Lapeer County, Wis., Archdiocese of Milwaukee. In 1888 he was assigned an assistant at St. John the Baptist Parish, Arcola, Douglas County, Ill., Diocese of Alton, and the following year as assistant at St. Anthony's Parish, Effingham, Ill., Diocese of Alton. In 1892 he became pastor of St. Raymond Parish, Raymond, Ill., Diocese of Alton, and from 1893 to 1900 labored in the Diocese of Green Bay at Pine Grove, Berlin, Flintville and Poland, among German and Polish people. In 1901 he was at Mount Carmel, Pa., Diocese of Harrisburg, and from 1902 until 1909 was among the Poles of the Scranton Diocese at Wilkes-Barre, Plymouth, Mayfield and Scranton, Pa. Fr. Gratzka retired temporarily but from 1912 until 1915 labored in the Diocese of Superior, Wis., at Chetek, Wis. Thereafter his name disappears from the Catholic Directories.

19. Bensmann, James: Born at Datteln, Diocese of Muenster, ordained May 25, 1872. Presumably he never came to the United States or



Canada, as his name at no time appears in the Catholic Directories.

20. Sauer, Augustine Joseph: Born at Ichenheim, Diocese of Freiburg in Baden, Aug. 28, 1847, came to the United States as a child in January, 1850, and in 1869 entered the American College at Muenster, being ordained there on May 25, 1872. In 1873 he was stationed as assistant at St. Peter's Parish, Belleville, Ill., Diocese of Alton, and the following year was appointed pastor of St. Peter's Parish, Petersburg, Ill., Diocese of Alton. He remained there until 1878 when he was transferred to the pastorate of St. John the Evangelist Parish, Carrollton, Greene County, Ill., Diocese of Alton. This position he occupied until 1893 when he was assigned to St. Mary's Parish, Shelbyville, Ill., while the following year he became attached to the Diocese of Belleville, Ill., as pastor of St. Mary's Parish in that community. In 1910 Fr. Sauer assumed the duties of chaplain of St. Mary's Hospital in East St. Louis; the year 1914 he spent in Switzerland and in 1915 he retired to St. Julia Hospital, Carlyle, Ill. From 1916 until his death, on May 15, 1922, he lived in retirement at St. Elizabeth Hospital, Belleville, Ill.

21. Schnüchel, Charles: Born Mar. 16, 1846, at Warburg, Diocese of Paderborn, ordained May 25, 1872, arrived in the United States in August of that year. In 1873 and 1874 he was stationed as assistant at St. Francis Assisi Parish, corner of 12th and Newberry Streets, Chicago, and in 1877 was pastor of St. Mary's Parish, Rock Island, Ill., Diocese of Chicago. Fr. Schnüchel was pastor of St. Nicholas Parish, Aurora, Kane County, Ill., Diocese of Chicago, in 1882; he continued in this capacity until he died, on Oct. 14, 1908.

22. Hegemann, Hermann: Born Mar. 24, 1847, at Buer, Diocese of Muenster, ordained May 25, 1872, arrived in the United States on Sept. 19, 1872. Pastor of St. Mary's Parish, Centralia, Marion County, Ill., Diocese of Alton, in 1873 and 1874, he was stationed as pastor of St. Patrick's Parish, Enfield, White County, Ill., Diocese of Alton, in 1877, and in 1882 as pastor of St. Mary's Parish, Chester, Randolph County, Ill., Diocese of Alton. From 1893 until 1898 he was pastor of St. Michael's Parish, Paderborn, Ill., from 1898 until 1902 pastor of St. Pancras Parish, Fayetteville, Ill., from 1902 to 1906 pastor of St. Patrick's Parish, Ruma, Ill., where he died on May 12th of the latter year.

23. Huentmann, Gerhard Henry: Born Feb. 28, 1849, at Ibbenbüren, Diocese of Muenster, ordained May 25, 1872, arrived in the United States on Sept. 19, 1872. In 1873 and 1874 he was assistant at St. Mary's Parish, Port Jervis, Orange County, N. Y., Archdiocese of New York, and in 1877 as pastor of Holy Cross Parish, Callicoon Depot, Sullivan County, N. Y., Archdiocese of New York. Fr. Huentmann remained in this parish until 1888, when he

was transferred to St. Mary's, Stapleton, Richmond County, N. Y., Archdiocese of New York. In 1896 he was transferred to the pastorate of St. Francis Assisi Parish, Mount Kisco, Westchester County, N. Y. Three years later he became pastor of St. Joseph's Parish, West 125th Street, New York City, where he remained until his death on Sept. 20, 1924.

(To be concluded)

JOHN M. LENHART, O.F.M.Cap.  
Pittsburgh, Pa.

## COLLECTANEA

**C**ALLED the "old Amerika" by not a few of its faithful subscribers, the Catholic St. Louis daily, founded in 1872, had among its readers quite a number of men and women not of German birth or extraction. One of these, a Serbian, on Dec. 11th, 1918, when war propaganda was at its fiercest, wrote the editor:

"I as Daily reader of *Die Amerika* Since April 6, 1917, in spite of my Nationality as an True Born Serbian, and in spite of the Terrible Prosecution of German Nation, and German Press, Of Course I speak and Read Five Languages Very Well, and I have found out for myself *that not even one Newspaper has been (so) Truthfully as Die Amerika*, I mean in every Respect. And as far as the Nationality Concerns, I do Not ask any one of the Northliffes Editor Which Nation is Better or more Cultured. I have been in Germany Six Years and Nine Months, and in the whole time I have not heard Such Base-Minded Languages, As I hear here in one Day, and no Matter Who Passes on-Sidewalk, Ladys or Gentlemen, But the 'Hoodlum Uses its Low-Down-Languages anyway.'"

Like so many people of European birth, this Serbian, who signed his name and address to the communication, thought the American child spoiled. Hence these further remarks:

"There is no Nation Under the Sun brings up-Such Petulant Children as American People. Bad manners out-of-doors begin with bad manners and a wrong point of view at-home, Therefore I feel free to say that much that American-in average have not very much to Boast about Civilization."

It was the very truthfulness of the *Amerika* angered certain people in Washington at the time of the World War. The paper was officially designated as "opposed to the Administration." But there was no attempt of coercion of any kind or at any time. Let us add that from the very beginning the *Amerika* carried the motto "A General Paper devoted to Truth and Justice."

In "The Cincinnati Directory, for the Year 1842," recently presented to the CV Library by Mrs. H. E. Feldhake, of Effingham, Ill., appears a complete list of all residents of Cincinnati for the year referred to. Included among the names recorded for the Sixth Ward is Rev. John M. Henni, described as "Pastor German Catholic Church and editor *Wahrheitsfreund*, 5th between Smith and Park."

Fr. Henni did not remain long in Cincinnati after the publication of the directory, as he was consecrated first Bishop of Milwaukee on Mar. 10, 1844.



## BOOK REVIEWS AND NOTES

## Received for Review

- A Call to Service. A Handbook in the Field of Charity for Volunteer Women's Organizations. Publ. jointly by Nat'l Conf. of Cath. Charities and Nat'l Council of Cath. Women, Wash., D. C., 1942. P. c., 36 p. Price 15 cents.
- To Troubled Hearts. Selections from the Spiritual Letters of Ven. Vincent Pallotti. Transl. from the Italian by Rev. Georg Timpe, P.S.M. The Pallottine Fathers, Milw., 1942. P. c., 63 p.
- Sunday Compline. The Liturgical Press, Collegeville, Minn., 1942. P. c., 36 p. Price 8 cts.
- Bergengren, Roy F. Credit Union North America. Credit Union Nat'l. Ass'n., Madison, Wis., 1940. Cloth, 390 p. Price \$2.00.
- Winkler, Ernst. Four Years of Nazi Torture. Illustrated. D. Appleton-Century Co., N. Y., 1942. Cloth, 200 p. Price \$2.50.

## Reviews

NO less than six printings or editions of Bishop Joseph H. Schlarman's brochure, "Why Six Instructions? Arranging for a Mixed Marriage," have thus far been produced. While it is unfortunate there should be so great a demand for a publication of this kind, it is well the need has been met so capably.

With a steadfastness, explained in part by the homogeneous culture of the French-Canadians, *L'Ecole Sociale Populaire*, of Montreal, is pursuing its course in a manner that demands our admiration. The number of its publications, to mention but one of its more important efforts, is astonishingly large; the organization has published no less than 337 brochures. The next to last of these is devoted to a subject which American Catholics generally prefer to eschew; it is a reprint in French of the encyclical *Humanum genus*, the encyclical on Freemasonry by Leo XIII, published on the 20th of April, 1884.

The pamphlets issued by the *L'Ecole Sociale Populaire* are largely devoted to a discussion of ethical, social, and economic subjects. It is an exceptionally fine selection, to be recommended to anyone with a reading knowledge of the French language.

Die Heilige Schrift für das Leben erklärt. Vol. V: Die Makkabäerbücher. Das Buch Job. Uebersetzt und erklärt von Hermann Bückers, C. Ss.R., 1939, St. Louis, B. Herder Book Co. Price \$5.75.

This commentary planned in a big way and carried out in a spirit of true scholarship combined with popular appeal progresses with almost incredible dispatch, which, however, no-wise interferes with the superior quality of the work. We hope and pray that no untoward circumstances will delay the speedy completion of the enterprise, though what so far has been published possesses an independent value and usefulness of its own.

The present volume comprises two interesting books of the Bible: the one dealing with

the final struggle of the chosen people against pagan aggression and the other setting forth the remarkable history of the faithful Job. Both are of timely interest and bring a very pertinent message to our troubled days. It is the message of a Divine Providence presiding in unimpeachable justice and in inscrutable wisdom over the destinies of nations as well as individuals. Those who are bewildered by the events of our times will find understanding and solace in the lessons which may be drawn from the story of the Maccabees and the strange fate of Job, whose faith was put to such a severe test. The commentary brings out these salutary lessons in a very impressive manner and makes them explicit. Untold spiritual riches are made available to the reader who has the key to this inexhaustible treasure house. Would that there were more who possess this key! But truly tragic is the situation of those who have the key and allow it to rust, thoughtlessly depriving themselves of a wealth which might be theirs.

The staunch devotion of the Maccabees to their country and their religion exhibits patriotic loyalty in its purest form and can serve as a model to the present generation, which too often confounds genuine love of country and people with nationalistic egotism. Our age will feel sympathetic towards Job who, oppressed by the seeming futility of existence, heroically struggled to discover the meaning of life and found the answer to all tormenting questions and harassing doubts in complete surrender to the holy and august will of God.

C. BRUEHL, Ph.D.  
St. Charles Seminary  
Overbrook, Pa.

National Liturgical Week, 1941. With a Foreword by the Most Rev. John B. Peterson, Bishop of Manchester. Newark, Benedictine Liturgical Conference. Pp. 257 with index. Price \$1.50.

Most of us are unable to attend such instructive and inspiring gatherings as the annual Liturgical Week. Of the 1345 persons, lay and religious, who were present this year in St. Paul, only 427 came from outside the State of Minnesota. It would have been a great pity had the benefits of the "Week" been limited to so few. - Fortunately, those of us who could not attend may now follow the entire proceedings, the sermons, homilies, the papers, and the discussions almost as satisfactorily as if we had been there.

You will enjoy reading this book because it is a human document; it is a transcript of the discussion of ordinary folk about religion. It is not solemn or stilted; it is even lightened by flashes of humor, and it is entirely devoid of the vagaries and extremes that some have come to associate with friends of the liturgy. You will seldom find so much instruction and edification offered so pleasantly in 257 pages.

FREDERIC ECKHOFF



# THE CENTRAL VEREIN AND THE CENTRAL BUREAU

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*Social Justice Review* (indexed in *The Cath. Periodical Index* and *The Cath. Bookman*) is published by the Central Bureau.

All letters, requests, mission gifts, monies, etc., intended for either *Social Justice Review* or the Central Bureau, should be addressed to:

Central Bureau of the Central Verein

3835 Westminster Place, St. Louis, Mo.

## Motto for the Convention

MANY of the addresses and sessions of the St. Louis convention of the CV and NCWU, now being outlined, will be concerned directly with the motto selected for the assembly, and all will refer to it to a greater or lesser extent. Excerpted from the 1941 Christmas message of Pope Pius XII, the motto follows:

"We cannot close Our eyes to the sad spectacle of the progressive de-Christianization, both individual and social, which from moral laxity has developed into a general state of debility. From this has resulted open denial of truth and of those influences which, illuminating our minds regarding good and evil, must fortify family life, private life, and the public life of the State."

## On to St. Louis

WITH the 87th annual convention of the CV and the 26th annual assembly of the NCWU less than three months away, plans for the events are nearing completion. The meetings will be held in St. Louis on Aug. 22-26. All of the subcommittees are working to insure the success of what bids fair to be one of the most important conventions ever sponsored by either organization.

As might be expected, emphasis will be placed on the problems of peace and war and the functions and duties of our societies in time of war. While virtually all of the addresses and sessions will treat of these problems to a greater or lesser extent, a number of the meetings will be devoted specifically to them. Thus, on the first evening, Saturday, a "Victory-Peace" assembly will be held, to be addressed among others by a representative of the U. S. Treasury Department.

Chairman W. W. Warren has announced that the mass will be celebrated at the St. Louis Cathedral on Sunday at 11 o'clock. Most Rev. John J. Glennon, Archbishop of St. Louis, will preside, while Most Rev. Aloisius J. Muench will preach the sermon; other officers of the mass will be announced later. Other outstanding features of the five-day meeting will be the civic demonstration Sunday afternoon, the youth mass meeting Sunday evening, the special joint assembly Monday evening and the women's mass meeting on Tuesday evening, to be addressed by Most Rev. Christian H. Winkelmann, Bishop of Wichita.

Ample time will be allotted for the very important deliberations of the resolutions committee. It is expected that a series of forthright statements about present national and international affairs will emanate from this committee, to serve as directives for members.

The major gatherings will be held in the auditorium of the St. Louis University School of Law, near the convention headquarters, the Coronado Hotel, where the 1932 convention was also conducted.

It is imperative that every society affiliated with both national organizations be represented at the coming conclave. The times demand clear thinking, and the meeting of serious minded men and women in St. Louis promises to provide the answers to many of the questions our members may have wondered about. As Secretary Albert A. Dobie remarks in the official invitation, "we have an obligation to consider and discuss the serious problems the nation now faces, problems which are bound to exercise a far-reaching influence on the spiritual, moral and economic life of each and all."

"This is a time," the secretary continues, "to announce and reiterate Christian principles and to discuss their application to present problems, and also to those we know must be faced in the future . . . Let us do our share to meet present emergencies and to prepare the inescapable reconstruction of society in a



manner worthy of Christian citizens, who love their country faithfully and unselfishly.

"Consider well this invitation to elect delegates. Select serious minded men, able to contribute their share to the deliberations of the convention. Do not fear the expense; consider the cost a contribution to the cause of Catholic Action and the welfare of the country. If necessary, provide a traveling fund by means of hat collections or an entertainment. Where there is a will there is a way."

It is suggested that because of the increased travel prospective delegates make train or bus reservations at least two or three weeks in advance of their departure.

### "Guide Right" Widely Acclaimed

NOW approaching the 100,000 mark, "Guide Right" has found favor with chaplains in all parts of the country as well as overseas. Hardly a day goes by without some acknowledgment of the little pamphlet's excellence being received from the priests charged with the spiritual welfare of the soldiers, sailors and marines. The chaplains ask for anywhere from a dozen or so to be used as samples to hundreds and even thousands.

By the middle of May, 93,000 copies had been distributed and an order for another 10,000 was immediately placed with the printers. Outstanding among the requests of the month was an order for 500 copies from a Bishop in a Midwestern Diocese.

Writing to acknowledge receipt of "the additional 250 copies," a chaplain overseas informed us: "It is such a valuable little booklet that I am most happy to receive all you can send me. I have been sharing them with other Catholic chaplains here. They too are very warm in its praise." The chaplain of an induction center in Minnesota commented: "I think it is such a masterpiece that I am anxious to get as many thousand as possible for distribution to the young men coming into the reception center."

"They should do an untold amount of good for our Catholic men," was the opinion of an army chaplain in the South. Another chaplain, assigned to a new camp, also in the South, related he had called on a fellow priest and had learned of "Guide Right." "I think your publication would do the men much good," he wrote, "and therefore I make bold to request a supply." "After the masses here yesterday," stated the chaplain of another newly erected post, "I noticed that our supply had practically disappeared from the rack. If at all possible I would appreciate more copies." From "somewhere in the Pacific" a chaplain wrote to let us know that the pamphlet "was read with interest, and now that my supply is exhausted several soldiers have asked me for those 'guidance' books. They are now passing them around and I am sure they will do good."

The companion leaflet, "The Name of God," on the evil of profanity, has likewise been widely accepted. One chaplain remarked he had found it "very interesting and complete," adding: "I am certain that my men would be greatly benefited by reading the leaflet. I trust, therefore, I am not overusing your generosity in asking for another 500 copies." Another, writing in the name of a group of chaplains, asserted "the Catholic chaplains appreciate deeply your work in spreading respect and reverence for the Holy Name of God by the publication of this leaflet. Keep up the good work."

To date some 23,000 copies of "The Name of God" have been distributed.

Meanwhile, however, contributions from members and friends of the CV and NCWU for this purpose have dwindled somewhat dur-

ing the past month, although one gift of \$100 was received from a priest in Missouri. From Apr. 16th to May 20th 23 gifts, amounting to \$211.80, were forwarded to the Bureau, bringing the total to 557 contributions and \$3684.08. The greater part of this money, sent in answer to the Bureau's appeal for assistance, is being used for the publication of "Guide Right" and "The Name of God."

The first State to exceed \$600 was Illinois, the 72 gifts from that State amounting now to \$603.05. New York is close behind, with 71 and \$575.90, with Missouri third, 79 and \$547.61. Friends in four other States, Pennsylvania, Minnesota, Connecticut and Wisconsin, have contributed more than \$200. The balance has come from friends in 21 other States, from coast to coast.

With Catholics comprising roughly a third of the armed forces it should be evident why funds must be made available for the publication of an increasing number of the two pamphlets. The chaplains have attested to their value; it remains now the task especially of our members to do everything possible to assure their distribution.

### To the Ends of the Nation

SOME 35 missions in 14 States were the beneficiaries of a large shipment of goods dispatched from the Central Bureau on May 14th. The shipment included 36 bales of clothing, 16 cartons of shoes, 6 cartons of hats, 2 boxes of medical supplies and 1 carton of religious items. Freight charges on the consignment, weighing 4913 pounds, amounted to \$127.46. This sum of course does not include the cost of packaging or materials.

Several bales could not be shipped due to the fact that the supply of burlap used in baling the clothing was exhausted and because of priorities more could not be obtained. Unless members of the CV and NCWU come to our assistance and send the heavier kind of feed and grain sacks, awning material or something similar with which to wrap the bales, a hardship may result for the missionaries and their flocks for whom the gifts are intended. It seems unlikely additional quantities of the regular burlap will be obtainable for the duration of the war.

Eleven bales and two cartons were sent to missionaries in South Dakota, five bales and five cartons to Texas, three bales and four cartons to Montana, three bales and one carton to Alabama and New Mexico, and the remainder to stations in Arkansas, Colorado, Georgia, Minnesota, North Dakota, Oklahoma, South Carolina, Wyoming and Wisconsin.

The first casualty of the war among members of the Kolping Society is Pvt. Michael Boehm, of Buffalo. The deceased, stationed in Camp Ord, Cal., succumbed after eating poisonous mushrooms. Fourteen other soldiers became gravely ill at the same time.

Pvt. Boehm, 27 years old, was a former member of the Buffalo 106th Field Artillery Regiment, joining the regular army on Sept. 15, 1940. A native of Bavaria, he came to this country at the age of 11 with his parents.

Funeral services were conducted in St. Matthew's Church, Buffalo.



### Faithful to the Land

AS recently as the March issue of *SJR* reference was made to the many distinctions and honors which have come to the "model colony" of Muenster, Tex., founded 52 years ago by a group of German immigrants. An instance of these was the appointment early this year of Rt. Rev. Msgr. Augustine Danglmayr, a native of Muenster, as Vicar General of the Diocese of Dallas.

Msgr. Danglmayr is now the recipient of a new honor, the appointment as Auxiliary Bishop of Dallas, termed by the Bishop of that See, Most Rev. Joseph Lynch, "a blessing for Dallas."

But it is of the Bishop Elect's early life and the accomplishments of his parents we would speak. Both parents were immigrants. His father, Mr. Joseph Danglmayr, came to the United States in 1882, living in Ohio, Michigan and Wisconsin before coming to Muenster in 1893. His mother, Mrs. Theresa (Muck) Danglmayr, was born in Bohemia, emigrating to this country in 1893; she lived in Fort Worth, Dallas, and Gainesville before taking up her residence in Muenster. The couple were married on Oct. 27, 1896, and the future Bishop was born in Muenster on Dec. 11, 1898, the second of seven living children.

Ordained on June 10, 1922, Msgr. Danglmayr was the first native son to sing his first mass in Muenster. In 1934 he was appointed a papal chamberlain and in 1937 a domestic prelate, having served as chancellor of the Diocese almost from his ordination.

Most significant is the fact that all six of Msgr. Danglmayr's brothers and sisters still reside in Muenster, as do his parents; his father is now in his 78th year. Considering how especially the children tend to drift from small communities to cities at the present time, the fact that this entire family has remained on the land, so to speak, is all the more remarkable. Of stern stuff were the German Catholic immigrants of the last century made.

### Regarding a CV Resolution

AMONG the resolutions adopted by the CV's New York convention of last year are more than one that should have been debated at society meetings during the past winter. Regarding their timeliness there can be no doubt. Witness the one on state trade barriers. Although brief, it is very much to the point. That conditions prompted President Roosevelt to summon representatives of the 48 States to a conference on May 5th, to discuss means of eliminating these obstacles, proves our resolution of last year did not overstate the case. The President's action was made necessary because the barriers erected by so many States are hampering war production.

"In calling attention to this condition," the CV resolution states, "we express the belief that steps should be taken to enforce the provisions of the constitution affecting inter-state relations," as influenced by trade barriers which interfere with the free flow of commerce the

framers of the fundamental law of the land wished to establish. Warned by the experiences of European countries where, in their days, even counties shut themselves off from other parts of a country by trade barriers.

### For CV Museum

FIVE photographic reproductions of drawings explaining various phases of the Kolping Society have been deposited in the CV museum by the artist, Mr. A. L. Brink, of New York. Also included is a portrait of Rev. Joseph Assmuth, S.J., director of the New York section. The drawings, executed by Mr. Brink over the period 1939 to 1941, are exceptionally well done. Three of them measure 20 by 30 inches, the others 14 by 20.

One of the larger reproductions shows a group of young men at a meeting, another a group gathered about a painting of the Blessed Mother, and the third a visual representation of virtue, industry, loyalty and gaiety. Included in this latter drawing are Archbishop Francis J. Spellman, Archbishop Joseph F. Rummel, the Society's Protector, Fr. Assmuth and Rev. Herman J. Weber, of Chicago, president of the Catholic Kolping Society; in the background are Pope Pius XII and Fr. Kolping.

One of the smaller pictures shows a young man at a shrine of Fr. Kolping, the other the founder of the organization counselling a group of members.

It is hoped that it will soon be possible to have the pictures framed.

The museum is also in receipt of another unusual gift, from Rev. Charles Oppenheim, of Raymond, Ill. On May 20th Fr. Oppenheim donated eight coins minted by the State of the City of the Vatican. Six of the coins, minted in the reign of Pope Pius XI, are of copper, nickel, silver and gold, the latter coin a 100-lire gold piece. The other two, for five and ten lire respectively, were minted "Sede Vacante," i. e., during the interim in 1939, between the death of Pope Pius XI and the enthronization of Pope Pius XII.

Fr. Oppenheim likewise presented several medals to the museum.

### The Price Advances

EFFECTIVE Apr. 1st the subscription price of *The Bulletin*, official organ of the Natl. Cath. Women's Union, was advanced from 50 cents to one dollar. The change was made necessary by increasing costs of publication, including paper, ink and labor.

In announcing the increase the Central Bureau, publisher of the 20-page monthly since 1924, is merely following the example set by a great number of secular and Catholic periodicals. For instance, the editors of *Christian Social Action*, published ten times a year by a group of Catholic laymen in Detroit, have been compelled to advance the subscription



price of their journal from one dollar to a dollar and a half.

The reasons presented by the editors of *Christian Social Action* are almost identical with those necessitating the increase in the subscription price of *The Bulletin*. "CSA has run behind time for the past several months," the editors declare. "... expenses are mounting and renewals are slow. We have increased our rate to \$1.50 per year to prevent heavy losses. We ask the indulgence of our readers. We are doing the best we can." This magazine is approximately the same size as *The Bulletin* and contains the same number of pages per volume.

Unless something unforeseen develops we trust it will not be necessary to advance the price of *Social Justice Review*.

### Convention Calendar

Catholic Central Verein of America and National Catholic Women's Union: St. Louis, August 22-26.

CV and CWU of Connecticut: Meriden, June 7-8.

CV and CWU of North Dakota: Sykeston, June 14-15.

CV and CWU of Wisconsin; Menasha, June 26-28.

Cath. State League and CWU of Texas: Fredericksburg, July 15-16.

CV and CWU of New York: Buffalo, September.

St. Joseph State League of Indiana: Lafayette, September.

CV and CWU of California: San Francisco, September.

Central Society and CWU of New Jersey: Union City, September 19-20.

CV and CWU of Minnesota: St. Cloud, September 27-29.

### Illinois Meeting Inaugurates 1942 Conventions

**F**IRST of the 1942 wartime CV conventions was the meeting of the CU and CWU of Illinois, conducted in St. Benedict's Parish, Chicago, on May 17-18. The convention opened somewhat hesitatingly, for there were many problems confronting the delegates, problems of policy and procedure, problems of concern to the organization for the coming year, the problem of activities to be undertaken during the war.

It must be admitted that some members had expressed doubt prior to the opening of the assembly concerning the improbability of much good being accomplished. But as the sessions gained momentum, as the tasks of the federation in time of war became increasingly apparent, a new attitude and spirit became evident. When the delegates departed for their homes Monday evening they had a much clearer concept of their responsibilities as citizens and as Catholics, and all seemed imbued with the desire to do their utmost to serve God and country as members of an organized body.

Significant, too, was the fact that the Chicago convention was one of the largest in re-

cent years, with all parts of the State represented.

Promptly at 10 o'clock Sunday morning the men and women convened for the official opening in St. Benedict's Social Center. Rev. Walter Fasnacht, pastor and host to the convention, and Mr. Robert Wallner and Mrs. G. Ehrhardt, convention chairmen, tendered a welcome to which Presidents Joseph B. Engelmeier and Mrs. Elizabeth Vonderheide responded in the name of the visitors. The delegates then proceeded to the parish church for the solemn high mass, celebrated by Rt. Rev. Msgr. Michael Klasen, rector of St. Gregory Parish. The sermon, on Catholic ideals and the work of the CV and NCWU, was preached by Very Rev. Msgr. John A. Neumann, pastor of St. Joseph Parish, Wilmette.

Some 500 people were on hand for the mass meeting Sunday afternoon, addressed by Rt. Rev. Msgr. B. Hilgenbrand, rector of St. Mary's Seminary, and Prof. Lawrence Roemer, on peace and the youth problem. Other speakers were Rev. John Mao, in charge of the Chinese mission in Chicago, who discussed his activities, and Mr. F. Bowler, clerk of the Criminal Court, representing the civic authorities.

Devotions were conducted by Fr. Fasnacht at 6:30 p. m. in St. Benedict's, after which the convention dinner took place. There were no formal speeches although members of the clergy, several of the officers and guests spoke briefly; a social hour concluded the day's program.

The spiritual director of the men's section, Rev. B. Hilgenberg, celebrated the requiem mass for deceased members of the organizations on Monday, following which the business sessions got under way. Mr. Engelmeier and Mrs. Vonderheide read their annual messages at a joint assembly while the separate sessions were featured by reports of affiliated district leagues, the legislative, credit union, recommendations, membership and auditing committees, among others.

Resolutions were adopted on the Holy Father, loyalty to country, morality, the Legion of Decency, farm and city, youth, district unions, Good Friday observance, peace through religion, conscription of women, Christmas cards, the USO, socialized medicine, the Catholic press, the CWU, the Central Verein, and peace.

The 1943 convention will be held in either Breese or Aurora; the former is in the southern part of the State, the latter in the north. Mr. Engelmeier was re-elected president; he will be assisted by Ferd. Foppe, Breese, first vice-president; Robert Wallner, Chicago, second vice-president; George J. Stoecker, Chicago, financial secretary; Fred A. Gilson, Chicago, corresponding secretary; and Frank Becherer, East St. Louis, treasurer.

### Regional Assemblies in Brooklyn and Rochester

**Y**EARS ago it was suggested that district leagues, individual societies and even State Branches of the CV conduct regional meetings at regular intervals. While some efforts were made to put the suggestion into practice, it is only within recent years constructive action has been taken, particularly by groups in the east.

On May 17th two such regional assemblies were conducted at opposite ends of New York State, viz., at Rochester and Brooklyn. Both are reported to have been markedly successful.

The Brooklyn meeting, called a Metropolitan District Conference, was attended by large delegations from that city, New York, New Jersey and Connecticut. Following separate business sessions the men and women assembled in Holy Trinity auditorium for the mass meeting. Rt. Rev. George A. Metzger was the principal speaker, delivering what is said to have been an ex-



ceptionally fine address on the accomplishments of the Central Verein.

The spiritual director of the CWU of New York, Rev. John M. Beierschmidt, C.Ss.R., analyzed the "Home Front," explaining the 1941 NCWU convention resolutions on the Natl. Cath. Community Service, and Present-Day Living; Mrs. Mary Filser Lohr, president of the NCWU, indicated the contribution the members have to make to the country today; CV President William H. Siefen commented on present conditions; Rev. Hubert Beller, spiritual director of the St. Gerard Maternity Guild, New York City, urged greater interest in the guild; the final speaker, Rev. John M. Mulz, spiritual director of the Brooklyn Federation, deplored the war hysteria and pleaded for a return to sanity and a calm acceptance of responsibility. Benediction services completed the program.

The Rochester Federations of men and women were hosts to about 300 members and friends at their regional meeting held in St. Joseph's hall. The participants came from Rochester, Syracuse, Buffalo and Utica.

After State Branch President Richard F. Hemmerlein had pointed out the value of regional conferences, Rev. Francis Burns, of St. Bernard's Seminary, Rochester, delivered the major address of the day, on the labor encyclicals of Popes Leo XIII and Pius XI. He complimented the organizations on their interest in and study of the encyclicals and explained the present importance of these papal teachings.

Discussions were led by Mr. Joseph H. Gervais on the Federations' credit union activities, by Miss Bertha Kennerknecht on the youth movement, by Miss Bertha Hemmer and Miss Bertha Schemel, of Syracuse, on the registration of women for war work, by Mrs. Mary Klos on the maternity guild, and by Mr. Philip H. Donnelly on the Central Bureau and the proposed equal rights amendment. A check for \$100 was presented to the president, intended for an In Memoriam Enrollment in behalf of the late Rev. Jacob F. Staub, for many years spiritual director of the Rochester Federations. Local secretary Charles H. Mura, reported the Federations' initial contribution of \$1000 for the CB Expansion Fund will be completed in the near future.

### Youth Days

THE Catholic Youth Days sponsored on Mother's Day each year by the young people's District League of Jefferson City, Mo., have now established themselves as a tradition of the organization. Large audiences are always on hand for the celebrations and this year, the ninth annual Day, was no exception. The event was held May 10th at Freeburg.

The program consisted of a procession, solemn field mass, a concert, lunch, and a mass meeting. The mass was celebrated by Rev. James Ehlenz, of St. Louis, with Rev. Anthony Schuermann of St. Martin's preaching the sermon. The concert was played by the St. Peter's High School Band, assisted by choral groups.

In the afternoon the many hundreds of members and visitors were welcomed by Rev. Bernard S. Groner, the pastor. Mr. William Piedmont, of Sault Ste. Marie, Mich., Mr. John Reinkemeyer, Miss Dorothy Diemler, Rev. Theon Schoen, of Loose Creek, and Rt. Rev. John B. Pleus, dean of the Jefferson City Deanery, were the speakers. As in past years the day's program was concluded with the recitation of the Act of Consecration and Benediction.

The St. Louis and St. Louis County District Leagues of young men and young women conducted their annual May Day celebration on the grounds of St. Mary's Hospital on May 19th. Some 500 young people marched in a rainstorm

to the May altar, reciting the rosary and litany of the Blessed Virgin as well as the Act of Consecration.

Following the crowning of the Queen of May the members repaired to the hospital chapel for the sermon and Benediction. Rev. R. B. Schuler, spiritual director of the Young Men's State Branch, preached the sermon, on peace, while Very Rev. Leo J. Steck, led the recitation of the prayer for peace; Msgr. Steck was also celebrant at solemn Benediction. Rev. Edward A. Bruemmer, second vice-president of the CV, delivered the welcoming address.

### The Work Goes On

PLANNING for the annual State Branch conventions has occupied the attention of societies, leagues and State sections of the CV for the past several weeks. At the same time, however, the groups are continuing their accustomed activities, as the following reports indicate.

In a recent letter to affiliated units of the CV of Pennsylvania Secretary John Wiesler, Jr., calls attention to the Branch's regulations regarding per capita and other assessments. All fraternal, charitable and Catholic social action societies are asked to pay the regular dues of 12 cents per member. Those with no treasuries, such as Holy Name Societies, are asked to pay only one dollar per year. The Branch has encouraged the affiliation of parishes, at a rate of \$5.00 per year, with the privilege of having five delegates attend the convention. County and district leagues likewise pay \$5.00 annual membership dues. Noteworthy about the plan for the regular members is that no society is requested to pay for more than 200 members, regardless of the number on its roster. As they have for many years past, the Catholic Knights of St. George have indicated their willingness to pay half the per capita tax of any of its societies wishing to join the State Branch.

The April issue of the *DRKS Bulletin*, published by the CV and CWU of California, contains extensive reports of the undertakings of member units. All have adapted their programs to meet the new demands being made on them in time of war; many collect reading matter, rosaries and prayer books for the use of the men in service, in addition to sponsoring social affairs for the soldiers, sailors and marines. Mr. Henry A. Arnke has assumed the duties of president of the federation following the resignation of the former president, Mr. Karl Nissl.

President Richard F. Hemmerlein urges members of the CV of New York not to lose their perspective in the present crisis. Writing in the April *Quarterly Bulletin* he points out that "nothing can speed the day of true Democracy more than the promotion of a truly Christian program based upon a philosophy of Christian virtue and co-operation." This means, he adds, that "despite certain unavoidable handicaps, our program must go forward without let-up or qualification. It means greater effort and renewed zeal."

Reports from affiliated leagues throughout the State, presented in the same issue, reveal increased efforts are being made to assist members of the armed forces.

St. Peter's Parish, Coplay, Pa., was the scene of the quarterly meeting of the Lehigh Valley District Leagues of men and women on Apr. 26th. Following the custom of several years, the program consisted of high mass, lunch, business sessions and a mass meeting. Rev. Joseph J. Ostheimer, the pastor, celebrated mass and preached the sermon. The men's business assembly got under way in the early afternoon; at this time reports were presented on the progress of the cam-



paign for the Central Bureau Expansion Fund (the League has assumed a quota of \$1500 of the \$75,000 sought).

A drama, "This Is My Country," written especially for the occasion by Rev. Anthony L. Ostheimer, of Philadelphia, was presented at the mass meeting. Miss Theresa Klucharich delivered the principal address of the afternoon, on "Love of Country."

Members of the West End Retreat League, Philadelphia, were guests of the Volkverein of that city on May 4th. The chief address of the evening was presented by Rev. Isadore Geiss, O.S.A., who referred to the long and useful history of the CV, emphasizing its interest in the retreat movement. Plans were completed for a program commemorating the episcopal jubilee of Pius XII, to be held May 20th, with Rev. Anthony L. Ostheimer and Mrs. Marguerite Horan Gowen as the chief speakers. At the celebration itself Mrs. Gowen, speaking on Pope Pius XII, called attention to the Pontiff's message to the Eucharistic Congress of 1941, regarding the "black paganism sweeping over people today." "We can win the war and lose the peace," Mrs. Gowen declared, "unless we keep the people alive to the Holy Father's five peace points." Fr. Ostheimer, commenting on *Rerum novarum*, referred to the value of this encyclical and urged continued interest in the social program of the Central Verein.

The Volkverein has sponsored the exhibition of a number of sound color films before a variety of groups within the past few months. "Washington, Shrine of American Patriotism," for example, was shown at a Girl Scout initiation on Apr. 17th, "Incredible Rio" at the Volkverein hall on Apr. 19th, and a number of bird and animal films on May 3rd, also in the auditorium of the organization. The latter pictures were exhibited twice, in the afternoon for children of St. Basil's Orphanage and in the evening for members of the Volkverein, the CWU and their friends. On May 2nd the organizations collaborated in celebrating the eightieth birthday of Mrs. Josephine Liebsch, long an active member of the women's section.

The Volkverein is planning an unusual observance of St. Boniface Day, to take the form of a youth rally. It will include the presentation of a patriotic play written by Fr. Ostheimer and acted by Catholic high school boys. Special invitations have been extended to the high school graduates residing in parishes whose societies are affiliated with the CV.

The Brooklyn Federations conducted their fourth annual Communion Breakfast at the Kolping House on May 3rd, following the corporate reception of Communion in St. Barbara's Church. Mr. Albert J. Sattler was the guest speaker, discoursing on "Our Part in This Crisis." Other addresses were made by Rev. John M. Mulz, spiritual director, Mrs. Mary Filser Lohr, Mr. Bernard Jansen, president of the men's local Federation, and Mrs. Nellie Eifer, president of the women's group.

The organizations held their regular annual meeting on Apr. 16th. A large number of committees presented their reports, after which Rev. Edmund Kramer, O.F.M.Cap., pastor of St. Michael's Parish, and Mr. Adam Galm delivered the principal talks. The majority of the incumbent officers were re-elected for the coming year.

Chaplain William E. Pearson, stationed at Scott Field, near Belleville, Ill., was the principal speaker at the meeting of the Clinton County District League, conducted in St. Dominic's Parish, Breese, on May 10th. Fr. Pearson spoke on "The Duties of a Chaplain for Soldiers of Our Country." A second speaker, Mr. Joseph B. Schlarman, State's attorney for Clinton County, explained "How the District League Has Served the Church Through Catholic Action." Preceding these addresses, delivered at the mass meeting, the delegates attended devotions in the parish church. Earlier in the afternoon a business session had been held.

## Necrology

JASPER, IND., is noted not only for its furniture industry but for the Catholicity of its people. The little community in the southern part of the State likewise enjoys the distinction of having the largest parish in the Indianapolis Diocese. But on Apr. 17th a shadow was cast over St. Joseph Parish when the venerable pastor, Rev. Basil Heusler, O.S.B., V.F., died after ministering to the people for 43 years.

A priest for almost 59 years and the senior Father of St. Meinrad Abbey, Fr. Basil was 81 years old at the time of his death. He was widely known for his kindly humor and geniality as well as for his devoted attention to the spiritual wants of his parishioners. But his talents also found outlet in activities outside the confines of St. Joseph's. Deeply interested in the affairs of the Central Verein and the Indiana Branch in particular, Fr. Basil regularly attended the annual conventions of the St. Joseph's State League; at one time it was said no convention was complete without his presence.

Born in Wahlen, Switzerland, on Dec. 25, 1860, the deceased came to this country at the age of 17 and soon entered the Clerical Novitiate at St. Meinrad. How well he was regarded by his superiors may be gathered from the fact that four months after his ordination—on May 20, 1883—the young priest was appointed rector of the College. Two years later he was assigned to the pastorate of St. Anthony's Parish, St. Anthony, Ind., and after the death of Rev. Fidelis Maute, O.S.B., who had been pastor of St. Joseph's in Jasper for 32 years, Fr. Basil was appointed to succeed him, on Sept. 12, 1898. Fr. Basil was dean of the Jasper District since May 27, 1912.

As a tribute to their deceased leader virtually all the business firms and factories of the community were closed the morning of his funeral as the majority of the people attended the last rites.

The host to the 1941 convention of the CV of Pennsylvania, Rev. Bernard T. Borr, pastor of St. Boniface Parish, Williamsport, succumbed to a heart ailment on May 2nd at the early age of 54. Death was not entirely unexpected as he had been confined to the Williamsport Hospital for several months.

A striking tribute to the memory of the deceased was published by the *Williamsport Sun*, a non-Catholic paper. "Without regard to creed or sect," the editorial declared, "Williamsport mourns today the death of the Rev. Bernard T. Borr, who was the successful and energetic pastor of St. Boniface Catholic Church for more than 12 years . . . He was a parish priest who moved beyond the confines of his parish to wield a constructive community influence. His capacities for leadership, reserved first for the work of his church, were nevertheless freely contributed to worthy community activities whenever sought."

A native of Scranton, Pa. (born May 14, 1887), Fr. Borr entered the Pontifical College Josephinum, at that time in Columbus, Ohio, in 1901, being ordained by Archbishop John Bonzano, the Apostolic Delegate, on June 7, 1913. At first assigned to St. Nicholas Parish, Wilkes-Barre, the deceased was appointed pastor of St. Mary Magdalen Parish, Honesdale, Pa., on May 1, 1920. Here he developed the parochial school, raising the enrollment from 95 to 230, constructed a high school and erected a mission church. He was transferred to Williamsport on Sept. 17, 1929.



## Miscellany

A FOUR-PAGE prayer leaflet in the Teton Sioux language has been published within the past month by the Central Bureau. Written by Rev. Eugene Buechel, S.J., it is intended for the Indians in South Dakota who speak this tongue. Fr. Buechel is the author of a Sioux prayer book and "A Grammar of Lakota," the language of the Teton Sioux Indians.

The present instance is not the first time the CB has undertaken a work of this character. Some years ago we published a large prayer book for the Sioux Indians, which has been widely acclaimed by the missionaries in charge of these sorely tried people whose only steadfast friend is the Black Robe.

An editorial in *The Florida Catholic*—published in Miami—for May 8th calls attention to the maternity guild as an example of the "private guilds" mentioned in the encyclical on Christian Marriage. Having explained briefly the purpose of the guild, the article declares "the establishment of these guilds was prompted by the fact that many were unable to procure competent care for themselves at the time of confinement, or could meet the expenses involved only with the greatest difficulty."

Despite much favorable publicity, however, the guild idea has not been accepted in our country to the degree commensurate with its soundness and desirability.

Total admitted assets of \$3,322,253.44 are reported by the Western Catholic Union as of Dec. 31, 1941. This represents an increase of some \$145,000 over the figures of the previous year. Income from all sources amounted to \$483,197.76 and disbursements to \$384,967.97. The gross income from investments totaled \$177,121.14, although there were a number of expenses, including \$57,668.52 for taxes, repairs, etc., on the real estate holdings.

Benefits and payments made to members came to \$165,933.21; death claims accounted for \$126,069.54 of this sum and "surrender values" \$35,868.16.

The Western Catholic Union, with headquarters in Quincy, Ill., has announced a war clause will be included in all new policies issued to those who may be called to service. The board of control has fixed 25 cents per month per thousand dollars as the extra amount to be paid by any member who enlists or is drafted after taking out insurance. Those in the air corps do not pay the additional sum but in the event of their death while in this branch of service their beneficiaries receive only the reserves due to the members' credit. All changes have been approved by the insurance department of the State of Illinois.

The 18th anniversary of the Major van Heer Unit No. 986 of the Steuben Society of America was arranged as a testimonial dinner for Mr. Theobald J. Dengler, of the CV of New York, conducted at the Hotel Abbey in New York City on May 16th.

Prominent laymen composed the sponsoring committee. *The Fordham News* published by the organization for May was devoted to the life and activities of Mr. Dengler.

In communicating to the Bureau payment for renewal of a Sustaining Membership and the fee of a new member, Mr. Jos. Kaschmitter, of Cottonwood, Idaho, wrote us:

"Many an humble farmer in Idaho compliments *SJR* on the excellent material it contains, both in English and in German. As Mr. Marzen said to me this morning, when he gave me his membership stipend: '*SJR* articles give solid food for thought, and solid reading is needed today.'"

The fact of the matter is the farmer must be a prudent and thoughtful man, because lacking these qualities he soon faces economic ruin. He has no boss to do his thinking for him; he has not yet succumbed to the proletarian mentality, which feeds on headlines, sporting news, the funnies, and inane radio entertainers, such as Jack Benny *e tutti quanti*.

While forwarding to us the contribution of St. Joseph Verein of Ost, Kansas, on May 15th, intended for the Emergency Fund, the secretary, Mr. Gus Bergkamp, wrote:

"I cannot help tell you at this time how much the little brochure 'Guide Right' is appreciated both by our boys in service and by their parents at home. At the present time 22 young men of St. Joseph Parish of Ost are in service. To every one of them our pastor, Father George Herrman, gave a copy of the little book and he explained at length its value in one of our meetings, conducted at the beginning of the year. Hence, parents appreciate 'Guide Right,' because they feel that their boys are forewarned and fortified, not merely those in the service of our country, but also those who still remain at home."

The societies established by Catholic immigrants from Germany in the last century had an advantage few organizations of any kind today enjoy: the exceptional faithfulness of their members.

When Mr. Ignatius J. Horstmann rounded out his fiftieth year as treasurer of the St. Augustine Benevolent Society, Philadelphia, a few weeks ago, it was reported the office had been occupied uninterruptedly by members of this family for 95 years! Mr. Horstmann's grandfather, also named Ignatius, served as treasurer of the group from 1847 until 1872, relinquishing the office to his son, the late Mr. John F. Horstmann, who in turn resigned in favor of his own son, the present incumbent, in 1892.

Here is a record almost without parallel in the history of any organization of the country.

Boy Scout Troop 636, sponsored by the Kolping Society of New York, received a new charter at a celebration held at the Kolping House on Apr. 24th. Addresses were delivered on the occasion by Rev. Robert Brown, director of the CYO of the New York Archdiocese, on "Catholic Scouting"; Mr. Victor F. Ridder, "Scouting for Boys"; and Miss Lillian Schaller, "Be A Good Scout."

The charter was presented to Rev. Joseph Assmuth, S.J., of the Kolping Society, by Mr. A. J. Scally. Songs, music and recitations completed the program.



# DAS SOZIALE APOSTOLAT

## LIBERALES GESCHICHTSEL.

UNLAENGST fiel uns unter alten Papieren ein Aufsatz Karl Hillebrands in die Hand, der als „Appell an die Unzufriedenen," d. h. im damals neuem Reich, in der Monatsschrift „Deutsche Rundschau" vor etwa sechzig Jahren veröffentlicht worden ist. Ein Liberaler grellster Färbung und daher zu seiner Zeit sehr angesehen in Deutschland, als Politiker wie als Publizist, war es ihm darum zu tun, den Unzufriedenen gegenüber den Nachweis zu erbringen, Deutschland sei im Aufstieg begriffen. Er beruft sich für seine Behauptung auf einen Franzosen, der seine Landsleute warnte, die Entwicklung des Nachbarlandes (so um das Jahr 1880 herum) nicht zu unterschätzen.

Doch nicht dies ist's, das unsere Aufmerksamkeit erweckte; was uns als Zeugnis zeitgenössischer Selbstzufriedenheit beachtenswert erschien, waren die den Ausführungen des „unbefangenen Fremden" hinzugefügten Bemerkungen:

„Was würde er erst sagen, sollte man denken, wenn er mitfühlen könnte, was ein Deutscher empfinden muss, der die Träume seiner Jugend verwirklicht gesehen, der noch die Censur und die Heimlichkeit der Gerichte, den Passzwang und die Polizeibeaufsichtigung, die Zunft-, Zoll- und Aufenthaltsschranken, die ganze unheimliche Stille der vierziger Jahre erlebt hat, und nun gehen und kommen mag, wie er will. Parlaments- und Gerichtssäle, Wählerversammlungen und Zeitungsspalten von dem wirrbetäubenden Lärmen widerhallen hört, den er einst so sehnlich herbeigewünscht; ein Deutscher, der es mitangeschaut hat, wie sein zerrissenes Vaterland, der Tummelplatz fremder Ränke, der Zankapfel zweier Grossmächte, der Spott des politischen Europa, endlich geeinigt, gesichert und geachtet aus kurzen Kämpfen hervorgegangen ist, ohne auch nur entfernt jene furchtbare Zerrüttung aller Privatverhältnisse erfahren zu haben, welche anderswo so ungeheure Umwälzungen begleitet haben? Ja, was empfindet dann aber ein solcher Deutscher?"

Hillebrand erklärt unumwunden: Der Deutsche stehe seiner Zeit trotz der Fortschritte kritisch gegenüber, er freue sich des Errungenen keineswegs; er sei unzufrieden mit den herrschenden Zuständen. Die Menschen klagen:

„Das Volk verwildert; Arbeit und Handel werden gewissenslos; die Presse ist in der Hand der Juden, der Staat in der der Streber; die Wissenschaft selber ist ein geistlos Handwerk geworden, oder ein Mittel zu ihr fremden Zwecken; die alte Einfachheit schwindet und reichere, schönere Lebensformen bilden sich nicht heraus; die höhere Bildung ist in stetiger Abnahme, während der materielle Wohlstand, der doch wenigstens gediegenen Comfort als bequemen Ersatz bringen würde, auf sich war-

ten lässt; aus ist's mit dem schönen Idealismus vergangener Zeiten und der neue Realismus tritt nicht auf mit jener unbefangenen Anspruchslosigkeit, die ihn entschuldigen würde; ein engherzig-roher Chauvinismus hat die Stelle des weiten Kosmopolitismus unserer Jugendzeit eingenommen, allein die neue Vaterlandsliebe, die wohl prahlen will, mag keine Opfer bringen; der Parlamentarismus zerstört unser treffliches Beamtentum, während die Geheime räte keine rechte parlamentarische Entwicklung aufkommen lassen; hier nur Knechtsinn, Militarismus, Strammheit und Dressur, dort Ungehorsam, Respektlosigkeit, burschikoses Sichgehenlassen; Halbbildung überall."<sup>1)</sup>

Es vergehe kein Tag, erklärte Hillebrand, „wo einem nicht derlei Jeremiaden zu Ohren kommen. Und es sind keineswegs allein die Notleidenden, die Zurückgesetzten, die zum öffentlichen Dienst als Soldaten, Geschworene oder Gemeinderäte Herangezungenen, welche jammern: es ist die Masse der Gebildeten, wie sie sich in Zeitschriften und Büchern, in Briefen und Gesprächen vernehmen lassen." In der Absicht, sich als totaler Liberaler erkennen zu geben, fügt der in Harnisch gebrachte Klopffechter dann noch diesen schönen Ausspruch hinzu: „Und von diesen (den Gebildeten nämlich) nehme ich selbstverständlich die Ultramontanen aus, sowohl weil die Zahl der Höhergebildeten unter ihnen, in Deutschland mindestens, so gering ist, als auch weil diese wenigen eigentlich keine Deutschen sind, mit uns nur die Sprache, nicht aber den Staat, die Religion, die Philosophie, die Literatur gemein haben, als welche, insofern sie unsere moderne Nationalität ausmachen, sich erst seit Luther herausgebildet haben." Worauf dann das Zugeständnis erfolgt: „Nein, die Deutschesten sind es, wie die Höchstgebildeten, welche am bittersten klagen über Regierung und Mitbürger, Zustände und Anschauungen im neuen Reiche."

Es fiel diesem Liberalen der Bismarckschen Zeit keineswegs ein, zu untersuchen, ob der herrliche von ihm gepriesene Fortschritt nicht doch am Ende auf falscher Bahn verkehrte Ziele verfolge. Die Deutschen seien stets Nörgler gewesen. Er führt den eisernen Kanzler an, der erklärt habe: „Der Deutsche hat an und für sich eine starke Neigung zur Unzufriedenheit. Ich weiss nicht wer von uns einen zufriedenen Landsmann kennt." Daran ist viel Wahres; den Deutschen in unserem Lande hat dieser Wesenszug im Deutschen viel geschadet, weil er uns daran verhindert, mit dem Strom zu schwimmen und höher zu singen als die Noten vorschreiben. Nirgends aber liegt den Liberalen das Kritisieren der von ihnen geschaffenen Einrichtungen und Zustände. Da darf nur Lob erschallen; mit Pauken und Trompeten muss es durch die Lüfte hallen — — und das Volk betören.

<sup>1)</sup> Hillebrand, Halbbildung und Gynasialreform. Loc. cit., V., 6, S. 422-423.



Doch wir sind von unserm Gegenstand abgeschweift; wir wollen also zurückkehren zu dem besagten Hammel. Hillebrand wollte also die Berechtigung der seiner Zeit herrschenden Unzufriedenheit durchaus nicht gelten lassen. Vor allem deshalb nicht, weil es Deutschland nicht an grossen Männern fehle. Denn, so erklärt er: „Eine Nation, die Männer aufzuweisen hat, die an Luther, an Friederich (gemeint ist, der Grosse von Preussen), an Lessing erinnern, d. h. Männer, welche, ohne die augenfälligen Charakterzüge der Deutschen zu tragen (man bemerke diesen Satz), doch nur auf deutschem Boden und in deutscher Luft vorkommen,“ trage in ihrem Schosse nicht nur die Heilquelle, sondern sie berge auch das Metal, „aus dem man ein schönes und angenehmes (!!) Volk machen könnte.“

Sowohl die Heilquelle als auch das Metal waren allerdings vorhanden. Dieses wurde jedoch mit unedelen Stoffen amalgamiert und jene versuchten eben die „grossen Männer,“ die Hillebrand im Sinn hatte, zu verstopfen. Auf schwerste Probe gestellt, geriet sowohl der politische als auch der soziale Bau ins Wanken. Beider Fundamente waren vom Liberalismus gelegt worden; was auf diese Fundamente gestellt wurde, hatte eine palastähnliche Facade, deren Risse und Sprünge jedoch vielen nicht entging. So nicht dem Rembrandtdeutschen, während der von uns angeführte Liberale versuchte, den Eindruck zu erwecken, es sei alles herrlich bestellt im Deutschen Reiche seiner Zeit.

Was würde Hillebrand wohl heute zu sagen haben? Würde er Hitler als politischen Luther ausrufen? Den National Sozialismus als die Vollendung des Liberalismus auf allen Gebieten? Um sich dann mit beiden abzufinden? Möglich ist alles in solchen Fällen. Besonders solange es möglich ist, für Vögel dieser Art, sich in der Abneigung gegen das geoffenbarte Christentum und dem Hass gegen die katholische Kirche zu finden.

F. P. K.

#### Kleinarbeit.

**D**EN ungünstigen Zeitumständen zum Trotz gelangte im März ein eingeschriebener Brief der C. St. in die Hände der Missionschwester Marie Aloysia zu Warmbad in Süd West Afrika. In ihrer Empfangsbestätigung heisst es:

„Wie sehr dankbar wir Ihnen sind, brauch ich wohl kaum zu betonen. Zu jetziger Zeit ein solches Almosen! Gott sei Dank dafür und euch ein herzliches, tausendfaches Vergelt's Gott!“

Leider mehren sich die Schwierigkeiten, so dass es nicht leicht ist, Missionsgaben selbst nach Ländern zu schicken, die nicht direkt, wie China, Neu Guinea, z. B., vom Kriege berührt werden. Doch die C. St. versucht zu tun, was sie kann.

Zu unserm Erstaunen empfangen wir jüngst ein Schreiben einer katholischen Missionsärzt-

tin, die zusammen mit einer Berufsgenossin in West Indien interniert ist. Ihre Bitte geht nicht um Geld, sondern um Bücher. Besonders solche aus dem Gebiete der Medizin und der Liturgie. Merkwürdigerweise berichtet die katholische Presse unseres Landes nichts über solche Fälle! Warum wohl!

#### Aus der Bücherwelt.

Der Wanderer-Kalender f. d. Jahr 1942. Mit zahlreichen Illustrationen. Wanderer Printing Co., St. Paul, Minn. p. c., 86 p.

**I**N allen Teilen des deutschen Sprachgebietes stand seit Jahrhunderten der Hauskalender bei Arm und Reich in Ansehen. Im Herrgottswinkel der Wohnstube hing er entweder an der Wand oder er lag dicht dabei auf der Bücherborte neben der Goffine und dem mit Messing-ecken beschlagenen Gebetbuch. Auch in unserem Lande sind im Laufe der Zeit unzählige Volkskalender in deutscher Sprache gedruckt worden.

Seit Beginn des Jahrhunderts ist deren Zahl jedoch nach und nach eingeschrumpft; zu den wenigen Veröffentlichungen dieser Art, die sich erhalten haben, gehört der „Wanderer-Kalender“, der heuer zum einundvierzigsten Male erschienen ist. Wie gewöhnlich, versehen mit reichem Bilderschmuck, vielen ausgewählten Erzählungen und einer auskunftreichen Jahresrundschau. Wo man Deutsch liest, da sollte dieser Kalender willkommen sein.

Joseph Albert Otto, S.J., Gründung der neuen Jesuitenmission durch General Pater Johann Philipp Roothan. Herder (Freiburg, St. Louis), 1939. XXVIII und 551 Seiten. Price \$7.20.


Das vorliegende Werk des Missionshistorikers Otto gehört zweifelsohne zu den bedeutendsten Veröffentlichungen der Missionswissenschaft in jüngster Zeit. Im ersten Teil, der die Vorgeschichte der neuen Jesuitenmission behandelt, schildert der Verfasser den Verfall der Weltmission im 18. Jahrhundert, sowie die Unterdrückung und Wiederherstellung der Gesellschaft Jesu durch Papst Pius VII. Weitere Abschnitte behandeln die Missionserwartungen in aller Welt und die Missionsbereitschaft des Ordens. Kaum war die Nachricht von der Wiederherstellung in die Missionsländer gedrungen, als eindringliche Bittgesuche von überall her einliefen, um den Orden auf seine alten Arbeitsfelder zurückzurufen. Die zunächst dringlichere Aufgabe, den Orden wieder in Europa zu verwurzeln, liess die Heidenmission jedoch für eine Zeit notgedrungen zurücktreten. Doch nicht für lange. Wenn 1829, als P. Roothan sein Generalat antrat, nur 119 Jesuiten in Uebersee wirkten, so standen bei seinem Tode in 1853 über 1000 Jesuiten, d. i. 20 Prozent des Ordens, wieder in den Missionen.

Der zweite Teil, das Kernstück des Buches, behandelt diese weitauszuwehende Ausbreitung



der Mission unter P. Roothan. Otto gibt einen ausführlichen Ueberblick über die Jesuitenmissionen der ganzen Welt. Er schildert ihre Anfänge und Schwierigkeiten, Erfolge und Misserfolge. Die Indianermissionen von Nordamerika nehmen in dieser Darstellung einen grossen Raum ein (SS. 387-454). Ein Fülle von neuem Material wird hier erstmalig erschlossen. Interessant ist besonders die überragende Rolle, die dem General in der Ausbreitung und Festigung der neuen Mission zufiel. „Er entflammte wieder in den Herzen den Eifer für die Missionen und förderte sie so sehr, dass er der Schöpfer der Missionen der wiederhergestellten Gesellschaft genannt werden kann“ (S. 497). P. Otto führt einen überzeugenden Beweis, „dass der Missionswille der neuen Gesellschaft unter P. Roothan in keiner Weise hinter der alten Zeit zurückstand“ (S. 542). Unter seiner genialen Leitung wurde die Jesuitenmission wieder ein tragender Faktor in der Weltmission der katholischen Kirche.

GUSTAV VOSS, S.J.



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### Documents and Manuscripts

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### Library of German-Americana

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